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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—*The Voice of the Silence*

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GREAT IDEAS

[It was the day of the Spring Equinox in 1896 when the great Theosophist William Quan Judge cast off his coat of skin, like a Dragon of Wisdom, and went Home to his own Father in Heaven. His spiritual influence has been greatest in the country of his adoption, the U.S.A. He was born in Ireland and served mainly in the U.S.A., but his inner upbringing was Eastern and his love for Ancient India was profound. His rendition of *Patanjali's Yoga Sutras* (1889) and of the *Bhagavad-Gita* (1890) and his numerous articles on India reveal what a truly Brahamanical heart energized his better brain to do the work of bringing to the New World the inspiration of the Old Wisdom Religion.—ED.]

Yes; the gods are asleep for awhile. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. We cannot: we will not.

The best stand to take is that it is all right as it is now, and when the time comes for it to be better it will be so. Meanwhile we have a duty to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause.

There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted.

Our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think,

by comparison, of how another would do it. Our *only right is in the act itself*. The consequences are in the great Brahm.

If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go. This is thought by some to be "goody-goody," but I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only.

Do you know what it is to resist without resistance? That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights one is drawn into the swirl of events and thoughts instead of leaning back on the great ocean of the Self which is never moved. Now you see that, so lean back and look at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose or pleasant to welcome. Yet they all belong to Life, to the Self. The wise man has no personal possessions.

The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.

How petty seem the cares of this earth when we indulge in deep reflection; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call; we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers, "Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self; He is ourselves.

Try to progress in harmony; the other kind of progress will then follow in due course. Be a centre of harmony yourself and others will help you in spreading that feeling throughout.

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come.

"A FATHER WHO LIVED TRUE"

BY LILA RAY

For the first time in the long history of India a saint and a sage has been done to death—not by an Occidental—that would be understandable—but by an Oriental. Every page of Occidental history is blotched with the blood of the good. It has not been so in the Orient. Of Buddha and Mahavira, Laotzu and Confucius—how many other great names come to mind!—nature, not man, has been the executioner. "An apprentice hacking with his master's axe," runs a Chinese proverb, "may slice his own hand." We have maimed ourselves, we are punished beyond measure, humbled to the dust. His assassin did not know that death is no threat to those not afraid to die. Defeating his own purpose, he has given Gandhiji's message a ring that will reverberate with equal resonance in East and West down all the ages to come. The world has become one, in infamy.

Equivocation, hesitation, procrastination, these were the three fatal bullets. The arm that lifted the pistol was raised by everyone who remained silent when he should have spoken, detracted when he should have reverenced, and yielded to the perverse passion of the world to stray from straightness. His death has made parricides of us all. We are desolate, our hearts are a wilderness, yet he has wrought deliverance in the earth.

May he by his sacrifice purge us of our iniquity and by his death accomplish the opening of people's hearts, to the achievement of which he dedicated all his living hours!

In the unceasing struggle between the forces of progress and of retrogression, of liberty and of tyranny, which is waged continually in every heart and every country, the forces of reaction and evil have seemingly triumphed. Was the slight, frail body of an old man a trophy worth winning?

He had a death to die and in dying he defeated death. He has, as Laotzu put it, "told us beyond words of the fulfilment of the unfulfilled." His soul was as mature and mellow in its splendour as Christ's was fresh and young. We, privileged to be his countrymen, knew him not well enough. We praised him with our lips but not sufficiently with our lives. With the simple cleanness of an unsoiled spirit he has set a check for all time upon the waywardness of flesh that is willing but weak. Fury was not in him. He was true enough to trust liars, good enough to find bad people good, enough of a father to feel the heart-beats of others in his own.

He is his own memorial. Yet I suggest, as a solace to ourselves and an inspiration to those who are to come after, that the following quotation, adapted from Laotzu, be inscribed on one at least of the many memorials of wood and stone that will be raised to him on the plains and in the cities of the country he freed from bondage:—

Since true foundation cannot fail,
But holds as good as new,
Many worthy sons shall hail
A father who lived true.

NON-VIOLENCE

[**Prof. P. S. Naidu, M.A.,** of the Allahabad University, attempts here to clarify, from the point of view of modern psychology, the issues raised by Shri G. R. Malkani and Shri N. B. Parulekar in their articles on "The Path of Non-Violence" in the August ARYAN PATH. Granting that non-violence in thought, word and deed is that enjoined by all great Teachers and the only non-violence worthy of the name, we must yet regard the suppression of the anger-prompted urge to physical violence as a partial moral victory. The driver of a runaway horse is lost if he throws away the reins. Even when others' evil-doing must be forcibly restrained such action should not be in anger, but with the power that only calmness and deliberation can bestow.

It is a highly dangerous doctrine, in the light of recent unhappy events in India, that anger felt should be let fly without restraint against its objects or any substitute that offers. If murder and arson, rape and mayhem are the price of our sanity, as Professor Naidu's article carried to its legitimate conclusion would seem to imply, better let us pay the price of our own uncontrolled emotions than wreak them on our fellow-men. Anger can be finally overcome only by the cultivation of the opposite virtue. But in the meantime, partial control is better than no control at all. None should, however, rest content with the ability to abstain from acts of violence. Control must be extended also to words and, most important of all, to thoughts, from which both words and actions spring.—ED.]

The articles on Non-Violence published in the August number of THE ARYAN PATH are exceedingly interesting. Shri Malkani argues against non-violence, and Shri Parulekar for it and both appear to me to be in agreement on fundamentals. The latter holds that non-violence in *thought*, *word* and *deed* is the only solution to the problems raised by the complexities of international life today and the former says that non-violence in *deed* alone is worse than violence. Such pseudo-non-violence should not be tolerated. It is much better to be violent in thought, word and deed instead of pretending to be non-violent in deed and word but entertaining at the same time violent thoughts and speaking violent words. This is the non-violence which we have seen in our country during the last thirty years, and this, I am sure, is what Shri Malkani objects to. Shri Parulekar should have nothing to say against the stand taken by Shri Malkani as he himself writes plainly (p. 345):—

> When a man reaches a state of *non-attachment*, his actions are not prompted by any feeling of enmity, hatred, revenge or violence.... *The state of non-attachment and non-violence are practically synonymous.* (Italics the present writer's)

Here is the highest truth in a nut-

shell. But (I am speaking from Shri Malkani's stand-point), "What about the man who is attached to the world, and yet pretends to be non-violent? Is he not really violent? Is it not better for him to be honestly violent than to be dishonestly non-violent?" Surely the answer is yes, from the stand-point even of Shri Parulekar. I believe that when the psychological foundations of violence and non-violence are laid bare, both Shri Parulekar and Shri Malkani will see that they have been building their superstructures on the same basis. Let me present here those foundations.

What is non-violence? It is the opposite of violence. Now violence, which masquerades as a noun, is really an adverb in its force; it is a characteristic of behaviour under certain special conditions. Violent behaviour is an aggravated form of angry behaviour. Displeased, irritated, angry, furious and raging behaviour constitute an ascending order, and violent behaviour crowns this hierarchy.

For purposes of our analysis we may consider angry behaviour which is in the middle of the scale. Now, when are we angry? This question is not so easy to answer as one may imagine. True, you may put down on paper the names of objects, persons and situations which cause anger, but if called upon to state in general terms the common feature of all these excitants of anger, you will be puzzled. Yet there is a common characteristic, and it is this. Anything which hinders the smooth working of any fundamental instinct or emotion or any cultured sentiment in us will arouse anger. Deprivation of food or shelter, injury to the young, forcible removal from the group, obstruction while running to seek shelter from danger, and interference with love-making all cause anger, and so does an insult to a friend, or to the nation's honour. This is the common feature: anger is always aroused in the service of some other instinct or sentiment. And when anger is intense it turns into rage.

Now the purpose of anger is to remove the hindrance, so that the thwarted instinct may proceed once again smoothly along its path to the natural goal. If the removal is achieved through threats and mere show of anger, then the emotion subsides; otherwise it develops into an actual forcible removal of the obstacle through fighting or violence, if need be. The psychological stages in violent behaviour are, then: (1) the arousal of some fundamental emotion or sentiment, (2) a hindrance to its smooth working, (3) the generation of anger in the mind, and an attempt to remove the hindrance by milder means, and (4) if the milder methods do not succeed, the employment of violent methods to achieve the object. Violence, therefore, is the last stage in a long psychological sequence of human behaviour.

Against this background revealed by psychological analysis, we have

to evaluate non-violence correctly. If we glance at the stages sketched in the last paragraph we shall find at once that non-violence may be achieved in two ways. Firstly, the mind may be raised to such an exalted level of spirituality that all the instincts and emotions are completely annihilated, and as a result no desire is felt and no emotion is stirred. There is then no question of any hindrance to the satisfaction of desires and in consequence there is no question of violence. This is true non-violence, and this is what Shri Parulekar calls the state of non-attachment. This is possible only for the person who has renounced the world. One cannot be in the world and of it and yet claim to be non-violent in this sense.

The second type of non-violence is not non-violence at all. It is pseudo-non-violence. Here the mind is allowed to pass through the first three stages of our analysis, but is arrested at the last stage. Desire is violently stimulated, and when there is a hindrance to the satisfaction of it, all kinds of minor exhibitions of anger are permitted. Only direct action is not allowed. Anger there is, and sometimes furious and raging anger. Only the person is told that he should not attack the enemy and cause bodily injury to him. This is the kind of non-violence that has been practised in recent times, and this is what Shri Malkani is trying to expose in his own way. Is it right, I ask, to call the man non-violent whose mind is seething with anger, and who shouts slogans, resorts to picketing, lies prostrate at doors and practises coercive fasting, but claims at the same time that he is meek and mild because he is causing no bodily injury to the opponent? The mind of such a man passes through the first three stages indicated in our analysis, and is prevented from issuing into violent action only at the last stage. There is violence in thought and violence in word, but violent action is not permitted. Is this non-violence?

Psychologically speaking, this is worse than violence and, so far as the agitator is concerned, it will have a pernicious effect on his mind. The tremendous mental energy aroused by anger and further augmented by slogan shouting, finding no outlet, will turn back and dash against the mind, which in many cases will give way. This will give rise to numerous neurotic ailments which may not be easily identified. Neurosis, then, is the inescapable consequence of pseudo-non-violence. Sooner or later, it is inevitable in the mind of the man who permits himself to experience all the agitation of the first three stages of our analysis, but dams up his mental energy at the last stage.

Non-violence then is non-violence in *thought*, *word* and *deed*. No other type of non-violence exists. Every other kind of behaviour is violent. Who, then, is competent to practise non-violence? Only he who has renounced the world, who is unattached to the values of this world. But,

it may be asked, is it not better for a person who cannot be completely non-violent to be non-violent in action alone, than to give up non-violence altogether? Our answer is, No. Pseudo-non-violence does no one any good, and certainly does great harm to the agitator himself.

Had Shri Malkani turned his attention to the subjective aspect of the problem which he has analysed with great force, he would have come to the conclusion that I have drawn above. As for Shri Parulekar, he rises to calm heights in his discourse, but suddenly allows himself to be pulled down to the murky levels below. He has seen what true non-violence is, but unconsciously he brings in laboured arguments to justify pseudo-non-violence. Shri Malkani, on the other hand, does not go deep enough to see the extent of the influence which soul-force can exert. "Non-violence is a spiritual weapon in the hands of a holy person... *a religious ideal for the individual*; it is not a *social or political* weapon," says the learned writer. By "non-violence" he means non-resistance to evil or passive suffering in an evil environment with no thought of retaliation.

But true non-violence born of non-attachment will release such a mighty torrent of mental energy that evil may be subdued completely. Non-violence is not meant only for the individual but for the masses also. It is meant to be used not only in the field of religion, but also in all mundane fields. But, non-attachment or renunciation first, and then non-violence. That is the correct sequence as taught by our scriptures. Let us learn that lesson and practise it devoutly, then the world will be transformed into a paradise!

P. S. NAIDU

MACHINES AND INDIA

Pandit R. S. Shukla, Premier of the Central Provinces and Berar, in his Convocation Address at Saugor University, Nagpur, on January 10th, called India's independence "the first great attempt of the common man's revolt against the dehumanising tentacles of the modern machine-age." The complex and impersonal pattern of socio-political organisation which had followed in the wake of "the highly specialised techniques of production and destruction" had resulted in virtual slavery for the common man, who was left little room for the development of his personality. Our independence, on the contrary, he said, bore deeply "the impress of the Gandhian way" and had therefore a new and unique significance. He called upon the graduates to be custodians and sentinels of freedom, and told them:

> You will have to pool the infinite potentialities of your creative and constructive efforts in one great endeavour to build a new India ...an India where there will be no islands of communities, no barriers of castes, no walls of languages, no separating gulf of religions.

A consummation devoutly to be hoped for!

"DIE VERSUNKENE GLOCKE"

A LETTER FROM GERMANY

[This analysis of the contemporary German scene is the more valuable since **Dr. Z. A. Grabowski** knew Germany well before the war and has made two extensive tours of the country since hostilities ceased. A distinguished Polish novelist and the author of several critical studies in Polish of English literature, Dr. Grabowski served in Germany from 1934-1937 as Diplomatic Correspondent of the largest Polish newspaper syndicate, the I.K.C. Several of his political pamphlets and many articles from his pen have been published in English. In our January 1947 issue he wrote "On Nationalism and the Integration of Europe." Germany, although her present plight is particularly dire, is not alone in her need of great moral leaders. It is only such men as Gandhiji who can, not save the world, but energise their people to work out their own salvation and show them the way.—ED.]

Do you remember the legend about a village inundated by a flood, a village which had sunk to the bottom of a lake? But the bell on the church tower was sometimes swayed by deep currents so that on peaceful evenings its voice could still be heard.

Gerhardt Hauptmann, that past-master of German drama who died over a year ago in the picturesque Silesian village of Agnetendorf, has woven the threads of that legend into the texture of one of the most poetical works of his creation: *Die Versunkene Glocke* (The Sunken Bell).

Why on this last lap of my voyage across this stricken-down Germany do I ponder over the poetical legend of the bell sunk deep at the bottom of an unknown lake? No doubt, association of pictures is responsible for this. The evening is quiet and peaceful and the lake on whose shore I wander, breathes autumnal melancholy. Rain begins to whisper in the depleted leaves of the trees set on fire by autumn: and they glide down to the earth reluctantly. And now the whole expanse of water seems to quiver under the lashes of rain beating its dull alarm on the drum of the lake. Halting at a little hut crouching at the edge of the lake I remind myself of the legend of the *versunkene Glocke*.

Germany today is like a village sunk to the bottom of a lake; and only sometimes does one hear some muffled voice coming up from the deep. It is a country haunted by tragic memories, by apocalyptic visions; a country torn by despair, swept by cynicism, drained of her spiritual, moral and mental forces. She reminds one of a patient who for many years has been an addict to morphia: emaciated, haggard, he

wearily shuffles his feet along unfriendly roads looking for some new incentive. For the time being one deity survives the *Goetterdaemmerung* of all ideals and all values: the idol of work. Even the all-embracing *débâcle* did not succeed in deposing this idol.

There is little chance of an underground Nazi movement being set on foot; the Hitler legend is dead and buried; and the German people have none of the qualities of Spaniards, Serbs or Poles. A German enjoys his military parades, he must be proud of his uniform, of his goose-stepping, of his party membership card. He can find hardly any thrill in an underground movement, in guerilla warfare, in the risky business of sabotage. He is too much of a legalist to embark upon such illegal traffic; and he is too much of a materialist to risk his neck for an uncertain issue. He cannot see glory in activities which demand anonymous sacrifice; he rather prefers to join movements which already offer some promise of force and success.

I doubt whether there is any chance of a serious underground movement imbued by truly idealistic purposes being organised in the defeated former Reich.

In my wanderings across Germany one moment stands vividly in my memory: the visit to No. 20, Bonnstrasse, in Bonn on the Rhine; a visit to the house where many years ago Ludwig van Beethoven was born. It is the pleasant house of a well-off burgher of old, with a winding staircase and a tiny garden. On the second floor various portraits of Beethoven, some of his manuscripts and some of the tributes paid to his memory, are collected. But it is not these precious relics connected with the musical genius which appeal to us most: there is at the end of the passage a small room, bare and humble, with a low ceiling, looking almost like a monastic cell. In this room Beethoven was born.

Romain Rolland, when writing some forty years ago his memorable work *Jean Christophe*, thought of this humble room when describing his hero's birth in the opening chapter of the great *roman-fleuve*. I can see now why this humble room fascinated Romain Rolland's imagination: for from its crude planks and cell-like walls there radiates a force and a message. Standing on the threshold of that tiny room one does realise what a real force spirit is.

The re-education of Germany can be effected only by the Germans themselves; we can help with the *accouchement* but we cannot perform the moral and spiritual revolution for the Germans. Germany must mobilize her spiritual leaders, her men of moral courage; and only they stand a chance of breaking down the barriers of ignorance, of tearing aside the curtain of ignorance and of the stubborn refusal to acknowledge facts and the connection which exists between the cause and the result. For the time being the Germans do not want to see the connection between their crimes and sins and the

present-day situation; and it is the great task of the spiritual leaders of Germany to restore this "missing link" and to show to their own nation why all this has happened. The Germans do not realise what seeds of hatred they have sown in Europe during their occupation; that, for example, the black market is an invention of their own; that driving people out in forced migrations was applied to certain territories in Europe by German authorities; and that all these things have come back like a revengeful boomerang and struck the German people down.

Germany's need today is not so much for politicians—for the political structure should be only superimposed on a mature and full-fledged German democracy—but for great moral leaders; she needs courageous writers like the late Karl von Ossietzky, who was awarded the Nobel Peace Prize on his death-bed; she needs writers like E. M. Remarque, and many of them. Christian Churches in Germany should seize this truly historic opportunity and try to reconvert the population of the former Reich; to emphasise that the crude materialism from which Germany has been suffering for years has brought about unparalleled disaster.

Germany must return to the days when she was a clearing-house for European thought; when she believed in the force of culture. As long as Germany remained faithful to that rôle, as long as her nationalism was tempered by culture, she remained a member of the European community. The very moment her nationalism, permeated with a crude materialistic doctrine, won the day, she severed her connections with Europe; and it is significant that Hitler's revolution was chiefly a revolution against the very precepts of humanity, a return to the primitive creed of nationalistic fetishism, to taboos and tom-toms, to the aboriginal cult of blood, to the mysticism of *Blut und Boden* (Blood and Earth).

Is it possible for Germany to return to the road of culture and to the European community? On this question the problem of reconstructing Europe largely depends. For no Europe worthy of the name can exist with that cruel and tragic void, now called Germany, gaping like some shell-torn crater of monstrous dimensions. Germany must find her way back to the community of European nations; but in order to achieve this aim she must pass through a genuine spiritual revolution.

I ponder over all these things gazing through the fine mesh of the autumnal rain beating a dull alarm on the drum of the lake. From talks with some Germans, from events such as the trial of Maria Pabst and her brother in Munich in 1944—they openly admitted that they wanted the downfall of Hitler's régime and that Germany had to repent of her sins—from the achievements of the Berlin "*Solfkreis,*" an association which helped to smuggle German Jews out into safety, and

from some recent books and articles published in Germany, I seem to glean some evidence of a moral revolution; but it stirs much too slowly and much too uneasily in the amazing apathy and stupor of the German community.

The rain drums its dull alarm on the lake and I think about the legend of *die versunkene Glocke*. The task before Germany is one of immense and almost superhuman difficulty: to change the heart of the bell.

Z. A. GRABOWSKI

A WORLD-STATE

The potential benefits of a World State instead of the present international competitive anarchy were sketched by Dr. Arthur Upham Pope, Chancellor of the Asia Institute of America, in his address on January 12th on "World Unity and Cultural Individuality." Speaking under the auspices of the Indian Institute for Educational and Cultural Co-operation of Bombay, he emphasised that such a World State was not inevitable.

> That is a doctrine to escape effort and we cannot win righteousness without sacrifice. It is not something to be conferred. It is only to be fought for and won.

It demanded effort and a higher level of thinking. Among the chief obstacles was the national claim to "absolute sovereignty," which Dr. Pope said was, to the philosopher, complete nonsense. "The Absolute can be only one entity, inclusive of the whole." But "there is no real One unless it is a composite. There are no real many unless there is some universal One."

Cultural conceit was another thing that held the nations back from world unity. It might stir up the people's pride and energy but it also stirred up their aggressive ambitions. The conviction that they were "God's chosen people" had as its corollary that all other nations were "lesser breeds without the Law." If you alone had truth, then obviously converting your neighbour by fire and sword was for the good of his soul.

> There is only one "God's Chosen People" —Humanity itself. Cultural conceit is to be suppressed by humility, by open-mindedness, by seeing that other people have perhaps found better ways than you.

That in a World State nations cannot be "free to make their own rules about things which menace the rest of the world" and that a World State would have to "impose its edicts and its principles by at least a threat of force" are undebatable propositions on their face, but surely they conceal a potential menace to individual freedom. Only independent and informed, alert and vocal world opinion can save humanity under a World State from the domination, for example, of orthodox medical authoritarianism and its unproved dogmas.

The problems recognised by Dr. Pope in setting up a World State include the form of democracy to be adopted, fair representation and avoiding the cultural desert that man's "tremendous instinct for imitation" might bring about. But, if imitation vitiated and impoverished culture, intercultural contact and synthesis enriched it, bringing out each country's own highest and best. Dr. Pope said:—

> It is in the hope of developing a deeper cultural relation that I have come to seek your co-operation and the very great blessing which a spiritually rich India has to confer upon a distraught and frustrated world.

THE PROBLEM OF HUMAN RELATIONSHIPS

[**Dr. K. R. Srinivasa Iyengar,** Professor of English in the Andhra University, Waltair, is a well-known critic and essayist and the author of several books on literary and allied subjects. His approach to this topic of paramount importance is thought-provoking and sound. It is indeed only in realising the integral relationship of each with the rest of humanity that there is self-fulfilment for the individual or for the group.—ED.]

Man is said to be a social animal, but he has by no means mastered the art of social life. The clue to the secret is proving more elusive than ever. Through the arts and the sciences, through politics and economics, through religion and philosophy, we persistently seek the clue to the secret of sane and purposive living, but we are baffled again and again, and snail-like frustration leaves an unsavoury trail behind our best endeavours. This business of living is no easy thing. There are different planes and there are diverse intensities. And yet is life no patchwork quilt, but an intricate web of compelling beauty. That, at any rate, is the ideal. But how ticklish is this business, how unattainable the ideal! The individual is not at peace with himself. Rarely can he stand solitude; rarely can he confront his own naked self; and he is helpless in the face of his warring individualities. The art of living must defy the individual so long as he is unable to integrate his atomized selves into a composite splendid unity. Then comes the individual's relations to others, and many a pattern of disagreement is forged in consequence. Fathers and sons, husbands and wives, masters and servants, teachers and students, the have's and the have-not's,...must they for ever fail to agree? We divide ourselves in terms of colour, religion, caste—in terms of power, position, salary—on the basis of language, dress, profession; cut up into bits, humanity chews the cud of a monumental frustration or asks in despair: "To what end?"

In his *Discovery of India*, Jawaharlal Nehru points out that the problem of human relationships is a key problem, although it is often ignored in our fierce arguments about politics and economics. It was not so ignored in ancient India and China. It is foolish to suppose that those old-world patterns of social behaviour were but idle formalities. On the contrary, they gave a certain poise and serenity to the individual. We have somehow lost that poise and that serenity. Fear has crept into our hearts, we see ghosts around us, we are all but crushed by a sense of isolation and insignificance. There is now a paramount need to forge a union of inner and outer progress, a union of the wisdom of the old and

the vigour and science of the new; and if we fail to forge such a union, we cannot long postpone the suicide of the race.

We seek happiness, we sight it, but, as we approach it, it flies, to our discomfiture. The earthly paradise beckons to us; we are almost on the golden threshold, but (in Aldous Huxley's words) we cannot enter that delectable world and make ourselves at home. It is one of the cardinal rules of the game that there should not be any proper discoverable relation between one's supposed abilities and one's emoluments. Between service and its recognition, between work and reward, falls the shadow—and powerless are we to fight the shadow. But there is something else as well, a benevolent rider to this tyrannical law. There is no relation either between one's material possessions, the power one wields, the position one occupies, the emoluments one gathers, and one's genius for happiness. The pursuit of power or money or position, if pushed to extremes, invariably leads, not to life, but to slow putrefaction and death. Not power is the end of life, but wise living. Life is for living, living wisely, and purposively, living humanly in the midst of men. We need not seek power or run away from it, but certainly it is up to us to practise determinedly the ignoring of the artificial barriers set up between man and man—the barriers of colour and caste, of language and religion, of profession and position—and, as it were, rising above them to see in the place of warring classes and communities a truly far-flung human brotherhood.

But we must not expect a mechanical equality in this human brotherhood. To many, the urge to equality expresses itself in a nostalgic looking up at higher regions. It has also to find expression in a spontaneous stooping down towards the weak, the uncomplaining, the disinherited. And in making our claim for equality, we should remember the limitations of the claim. At one end, on the plane of hunger and in the need to satisfy it, verily are all of us equal. Hath not a Jew eyes? ears? appetites? At the far end, on the plane of the spirit, all dichotomies resolve and disappear and there is but a radiant unity. That is why in all our social functions two things stand out—a feast, and a visit to the temple. Munching biscuits or sipping coffee or cracking nuts, a sense of fulfilment slowly envelopes the assembly, and host and guest, judge and *sheristadar*, magnate and stenographer, experience together the kinship of all the generations of Adam. So, too, as the hearts are attuned to prayer, a similar sense of identity overpowers us in the high altitudes of the spirit. This is the reason why every civilized state is expected to assure to its citizens these freedoms above all: freedom from hunger and freedom of worship. On the other hand, the intellect divides and intellectual accomplishments are varied, and inevitably varied emoluments and quanta of

power follow. But in a social gathering where we eat or drink together, or in a temple, a church or a mosque where we pray together, what we seize is the reality of the brotherhood of man and the Fatherhood of God.

The nomadic age has all but returned with a vengeance. Families and communities are uprooted in their thousands and millions and transplanted at the whim of power-drunk politicians who cannot look an inch beyond their noses. And madness, however or wherever it starts, assumes an epidemic form, and sanity itself is daunted and awed into acquiescence. Even otherwise, in this unblessed atomic age many of us are forced to play pathetic Sindbads careering on an endless number of voyages. In search of what? Power, adventure, bread, happiness... ?—it is difficult to say. But we are all men who have left our souls behind; we are men frantically in search of our lost shadows; we are sundered in our hearts and cleft in our souls. Once more the sense of isolation spectre-like approaches us, and only a mastery of the now almost lost art of right living can save us. As G. Lowes Dickinson once pointed out, we must learn, like the ancient Chinese, to look for good, "not in wealth, not in power, not in miscellaneous activity, but in a trained, a choice, an exquisite appreciation of the most simple and universal relations of life." The delicate balance in our social relationships has been wofully unsettled, and we go about, furtive or terror-stricken, in a seemingly alien world. With renewed reverence and earnestness we must reorient our lives and learn, in Dickinson's words, "to feel, and in order to feel to express, or at least to understand the expression of all that is lovely in Nature, of all that is poignant and sensitive in man."

There is a particular variation of this problem of social relationships to which I must here make a reference. Reincarnated Sindbads often find themselves in strange surroundings and constitute "minorities" of various sorts and sizes. There are minorities in terms of religion, and there are racial minorities. There are floating microscopic minorities, like the southerners in the North, the Marwaris in the South, the Indians in Ceylon. The minority receives shelter and support, but the minority too owes a duty to the majority in whose midst it finds itself. I am here reminded of what Gandhiji told the Indian community in Ceylon when he visited that island nearly twenty years ago. What he said then with reference to the Indians is applicable to the minorities—be they "permanent" minorities or floating minorities of labourers, intellectuals and business men—here and elsewhere. Imagine a cup nearly brimful of milk. Add a little more milk, and the milk will overflow. Add water, and the milk will be diluted and lose its taste. Drop a little stone, and the glass will break and the milk run to waste. Add a little sand, and we know what

will happen. But drop a spoonful of sugar, and a miracle is enacted before us. The milk recedes, as it were, or rather receives the sugar with open arms. The sugar penetrates to the pores of the milk and sweetens every atom of it. The scientific explanation of this phenomenon does not liquidate the miracle. Indeed, it is a double miracle that we witness, for the two have become one, and in return for the welcome and the shelter and the support that it has received in abundant measure, the sugar has sweetened the whole body of the milk. "Live as sugar in milk," exhorted Gandhiji, and surely I can conceive of no worthier ideal. Nor is it an easy ideal to achieve, but it is good to cherish it and strive towards a progressive Becoming. Not until we learn to grapple such an ideal to our hearts and strive with our whole being to realize it in our mutual relations in this unfortunately sundered land of ours can we reconcile our warring individualities and communities and help to usher in, here and now, the brave new world of our imagination and our dreams.

K. R. SRINIVASA IYENGAR

UNIVERSITIES AND IDEALS

From the founding of the Royal Society in the seventeenth century, with its motto, "We accept no authority," writes Prof. Michael Polanyi in "The Universities Today" (*Adelphi*, January-March 1948),

> the prospect of unlimited mental progress achieved through the continued application of unlimited scepticism has been accepted by all modern scholarship.

It had brilliant results, that intellectual rebellion, he concedes—the Reformation, modern philosophy, "based, since Descartes, on a method of scientific doubt," and the Romantic movement, asserting the claims of individuality. And then a further chain of rebellions—the Marxian theory, turning the sentiment of brotherhood into class war; psychoanalysis, dissecting "individuality into appetites and fears," until we had today "a harder generation...determined to practise in real earnest that radical scepticism to which we had so long and so innocently pretended."

The revolutions of the twentieth century, led by the intelligentsia, the political intolerance released by radical scepticism in Russia, the bestiality into which Fascism and Nazism turned patriotism, the wide-spread decline of freedom following continued rebellion. All these, he writes, have shown the falsity of unlimited scepticism as a way to indefinite progress. He calls upon the universities to abandon the absurd claim of relying wholly on the senses and to assert that they possess access to the things of the mind. Among the latter is truth, "one of a number of ideals reaching out beyond human knowledge."

WHO IS TO BLAME—THE PARENTS OR THE CHILD ?

AN INTERVIEW WITH MR. JOHN HAMPSON

[Taking advantage of the presence in India of Mr. John Hampson, long interested in the reclaiming of young persons who have taken a wrong turning, a member of our staff interviewed the English novelist in Bombay. He is the author of *Saturday Night at the Greyhound* and *O Providence, Strip Jack Naked;* only last year he published a useful and entertaining volume, *The English at Table.* Mr. Hampson had recently made, at the request of the British Broadcasting Company, an extensive and intensive survey of what England was doing for her "difficult" children and young people. The results of that survey had been given in broadcasts prepared by Mr. Hampson. Then the Government of Madras had invited him to come to India to observe the progress of the reforms it was instituting in its treatment of juvenile offenders, and to prepare a report on them for broadcasting. Our readers will be interested, not only in Mr. Hampson's opinion of the present methods of treatment of wayward English youth, but also in his finding it more sinned against than sinning.—ED.]

"There has been a complete revolution in England, in the last twenty years, in the attitude to the child in trouble," Mr. Hampson said. He is an Englishman of medium height, very English, and very much in earnest about the best way of handling the problem of rehabilitating young people who have got into difficulties. "How," he demanded, "can mankind progress if we condemn children to punishment and confirm them in their fallen habits ? We have to try to bring them out of those habits and, where we cannot prevent wrong-doing, to reform, not to punish them. After all, in 90 per cent or more of the cases, it is the parents or broken homes that are responsible for the child's initial mistake." He did not in so many words arraign the present social order, but the responsibility of society also was implicit in his statement that, except for a sprinkling from middle-class homes, the young people involved all came from the lower classes.

There were already Child Guidance Clinics in London, Birmingham, Nottingham and Manchester, Mr. Hampson said, and it was hoped to have one in every town. For very young children showing signs of maladjustment play therapy was applied. Many were being trained for this work. The child was put in a room with many toys, sand, water, models of animals and people, paints, etc.; and allowed, under unobtrusive observation, to do just as it pleased, short of breaking window-glass, now

at a premium in England! It might "drown" the animals or the people, or do other things that would give a valuable clue to its emotional conflict, and expert advice could be given the parents to meet the difficulty before it became serious.

Children who broke the law or were declared ungovernable by their parents were tried in the Children's Court by a Judge who was himself or herself a parent or had worked especially with children. It was usual to place the child on probation for a year or two. In the case of a second offence, the child might be sent to an "Approved School" (in India a "Certified School"), for a period up to three years. Short-term schools had proved highly beneficial for the more intelligent type of child sent to them for six or nine months. The course covered morals, standards of cleanliness, behaviour, education and physical culture, besides some craft which might be profitable and would at least occupy the mind.

The Cotswold School was an interesting one; it welcomed visitors if they were willing to help with the work. There were small houses, in the work of which the boys in each house shared. They did not have self-government, but were free to make suggestions.

There were nearly a hundred Approved Schools for boys to only fifteen or twenty for girls. For young persons from sixteen to eighteen who had committed more serious offences there were Borstal Institutions, twelve for boys and two for girls.

There was one especially for backward boys, where the main emphasis was on education rather than work. Religion played an important part in all the schools. Except for special provisions for Roman Catholic and Jewish boys, the training was chiefly under the auspices of the Church of England but the presentation was broad and the effort was to make the boys realise the need of all for spiritual standards and that materialism was not enough. Some were a little cynical but many had later expressed gratitude for the ideals they had been given.

Commitment to a Borstal Institution was generally for from one to three years. The Borstal idea was to make the boys responsible for their own actions. There were no walls and no guards. A boy who ran away would be brought back and punished by dietary restrictions and withholding of privileges for a while. They were free to do right or wrong, but doing right meant earlier release, promotion and increase of privileges.

Mr. Hampson had been afforded facilities by the Home Office for his Survey for the British Broadcasting Company. He had been permitted to visit various Borstal Institutions and Approved Schools and to have the boys talk to him frankly alone. He had lived in their midst, seen their daily routine from the time they got up and watched them at

their play, lessons and craft-work. He had talked also to the doctors who examined them, to the matrons who acted as house-mothers, to the nurses in charge of the sick and to the visiting clergymen.

Most of the boys had said it was not nearly so bad as they had expected, proving the need for the education of the public, for which the Survey was designed. Some, however, had said they would rather be sent to prison, where their sentences would be shorter and they would have no responsibility and no decisions to make.

Among the most important innovations was that a beginning had been made towards giving up the old-fashioned Borstal uniform. As a result of his Survey, Mr. Hampson had suggested that the boys should have more pocket money. He found the great need of the boys was of affection, which an institution could hardly provide. The approach needed was one of love, generosity and kindness. He had found a spirit of genuine devotion in at least two workers in each institution he had visited. The educational requirements for the staff were quite high. Mr. Hampson thought that the boys should be encouraged to study more than they did and that higher activities should be encouraged. Musical societies, for example, in one Borstal Institution and one Approved School, which had specialised in classical concerts, had proved very popular. The health of the boys was good and their diet adequate. Nine boys out of ten put on weight within a couple of months after coming to the institution.

There was an After-Care Association both for Approved School and Borstal boys and girls. For three years after leaving the institution the boy or girl was expected to report each month to the After-Care Officer. A change of job required notifying the Officer and getting his approval. There was such an Officer in every large town, and in case of difficulty he could be appealed to for a night's lodging, for a job, or for help in finding a home if possible. Such posts were attracting men and women of the highest character, anxious to do all they could to help.

Mr. Hampson admitted that so-called bad boys were often taken better care of than children in other types of homes, but he justified it on the ground that their need was greater. Fortunately, the number of young people in difficulties was on the decrease. There was need, however, of breaking down the prejudice against Borstal boys. The newspapers had emphasised sensational cases where offenders had a Borstal background, and said nothing about the Borstal boys and girls who succeeded, and they were 55 per cent of the total number. This was lower than the 75 per cent of successes claimed for the Approved Schools, but the older boys and girls were naturally harder to reclaim.

Small business men were still afraid sometimes to employ a Borstal boy, but there were many employers willing to give the boys an opportunity. Mr. Hampson emphasised how essential it was, if the boys were to be rehabilitated, that they be given a chance to live as ordinary decent citizens. "Our aim is to make each lad become a responsible citizen, a valued and valuable member of the community, who can respect himself and command the respect of others and have every right to the place he holds."

NEW BOOKS AND OLD

IDEOLOGIES DIVIDE: TRUST UNITES *

Into the details of Mr. G. D. H. Cole's 1100-page guide to the post-war world it is obviously impossible for me to enter. On the economic side, as far as I am competent to judge, it is a conscientious, sound and penetrating piece of work to which any man can refer with confidence that the issues are being set squarely before him. Readers of THE ARYAN PATH will be especially pleased that, when he deals with the economic future of India, he discusses with evident sympathy Mr. Gandhi's policy of a revival of village industries, which he regards as a valuable means of raising the standard of living with the minimum destruction of the traditional pattern of Indian life. "Up to a point," says Mr. Cole, "Gandhi is clearly right."

> The village with its superabundant supply of labour and its very low level of productivity, needs a more balanced economy, such as it can get only by developing production in the village itself, and not far away in the mills of Bombay or Calcutta. Such village industries can grow, however, only if they are protected against the competition, not only of factory goods imported from outside India, but also of the products of Indian factories using Western methods—and they can prosper, even so, only if their growth is accompanied by a rise in agricultural productivity which will allow fewer labourers on the land to provide for the food needs of a larger village population. The success of the Gandhi type of industrial development depends on the application of a great deal of capital to the land and to local transport services, for the purpose of raising agricultural productivity.

It will be noticed that Mr. Cole regards it rather as an alternative method of capital expenditure, which, though lending itself to precious local initiative, requires a strong central government for its successful application, than as a means of minimising the capital expenditure itself. I am inclined to think it would require a good deal less capital, as well as offering the most economic expenditure (*i. e.*, the most rewarding in terms of human welfare) of the capital it requires. It would demand, as I see it, a considerable concentration of industry on the production of agricultural machinery for co-operative production, as well as a concerted effort at agricultural education for the improvement of livestock and methods of cultivation.

This is but one example, in his treatment of a subject of intimate concern to many readers of this journal, of Mr. Cole's open-mindedness. He is by no means a doctrinaire Socialist, and he is acutely aware that methods which have been more or less successful in Russia, though at the cost of great human suffering, cannot be applied without disaster to countries in which conditions are entirely different. Russia possessed vast virgin territories for agricultural development, whereas the pressure of the population on the land in India and China is already extreme. Economically, the problems are about

* *The Intelligent Man's Guide to the Post War World.* By G. D. H. COLE. (Victor Gollancz, Ltd., London. 21s)

as different as they can be, and *the attempt to apply the ruthless methods of Russia to raising the standards of living in India and China would, in Mr. Cole's judgment, precipitate a catastrophe.*

On the great issue which now disturbs every imaginative mind in Europe—the relations between Russia, the U. S. A. and the countries of Western Europe—Mr. Cole is more sanguine than I can be. Events move swiftly nowadays; and it is possible that Mr. Cole was himself more sanguine when he concluded his book (in March 1947) than he is today. Two events of major importance in this connection have happened since: the promulgation of the Marshall Plan for economic aid to Europe, and the resurrection of the Comintern as the Cominform. They are causally connected. Russia's refusal to participate in the conference of European nations to draw up a programme of mutual assistance and a concerted estimate of the help required from the U. S. A. was followed immediately by the reluctant withdrawal of Poland and Czechoslovakia from the conference, under Russian pressure. Then came the formation of the Cominform, followed immediately by a change of front of the two powerful Communist parties in Western Europe—those of France and Italy. They ostentatiously abandoned all their previous pretences of democratic collaboration; and they launched large-scale strike action in both countries. The intention was obvious: to paralyse the already weak governments of those countries, and to sabotage the working of the Marshall Plan. On the day these words are written comes the news that the Communists in France have been compelled to call off the attempted general strike, because the workers were refusing to follow their lead. The assault has been beaten off for the time. But the set-back to the economic recovery of France is very serious. Since the loss of production can only increase the hardship of the French workers, there is a grave possibility that the attack will soon be renewed.

In view of these facts, it is impossible for me to share Mr. Cole's view that the salvation of Western Europe depends upon an alliance between the Communists and the Socialists. That has now been proved to be a will-o'-the-wisp. The possibility of such an alliance has, I think, always depended upon the Communists' becoming a sincerely democratic party, devoted to the achievement of Democratic Socialism. Such a development was really out of the question so long as the Western Communists followed directives from Moscow, and the Russian leaders remained bitterly opposed to the successful development of Democratic Socialism in Western Europe. Mr. Cole, at any rate in March 1947, was doing his best to avoid facing the real dilemma. The advance to Democratic Socialism, in which he saw the best hope of overcoming Russian suspicion and fear of Western Europe, required, in his judgment, the sincere collaboration of Socialists and Communists. That was conceivable only if the Western Communists broke clean away from their demoralising subservience to Moscow. For the plain evidence is that Russia does not want Western Europe to advance to Democratic Socialism. So far from such an advance being the means to a *rapprochement* between Russia and Western Europe, it is a development which Russia fears and is

doing her utmost to prevent.

In a sense, this attitude is intelligible. As Lenin said, as soon as one of the highly developed industrial countries becomes Socialist, Russia becomes a backward nation again—even from the Marxist point of view. But whereas Lenin looked forward to that event with joyful anticipation, because he was, in his own fashion, a genuine internationalist, the present rulers of Russia do not. They have become nationalist and exclusive. For them the success of Democratic Socialism in Europe would imply a deadly criticism of their own régime which, thirty years after the Revolution, has become more authoritarian than ever. Whether this is the cause of Russian hostility, or it arises merely because they desire, for reasons of power-politics, to keep Western Europe weak, the fact is that *the Russians are even more implacably hostile to Social Democracy than they are to Capitalism itself.*

Mr. Cole's assumption that genuine collaboration between Socialists and Communists is possible and necessary was hazardous when his book was written. By December 1947 it had become quite untenable. That in itself would not diminish the force of his argument that Western Europe should aim at being equally independent of capitalist U.S.A. and Communist Russia: but it makes the argument itself abstract and unreal. For when the Western Communists are excluded (as they have excluded themselves) from any effort at the democratic reorganisation of Western Europe, there can be little convinced opposition to the drawing together of the U.S.A. and Western Europe. After all, the Marshall Plan is an astonishingly generous gesture of the U.S.A. towards Western Europe. It betokens a new sense of the interdependence of the democratic nations, which cannot fail to arouse a feeling of solidarity between Western Europe and the U.S.A.

This points to what seems to me the grave weakness in Mr. Cole's book. He consistently underrates the seriousness of the moral and ethical cleavage between Russia and the democratic West. The slow struggle to establish the basic principles of political democracy has occupied three full centuries of the history of the Anglo-Saxon peoples. The same struggle has been going on in France for 160 years, and even at the end of them the principles are none too secure. Russia has never participated in that struggle at all. Patriotic and even insular Englishman though he is, Mr. Cole, as a lifelong theorist of Socialism, is unduly fascinated by the spectacle of Soviet Russia. It warps his judgment, to the extent that he never clearly acknowledges that the basic moral affinity between the U.S.A. and Britain is a much stronger bond between those two nations than any bond between Britain and Russia that is created by the fact that Britain is a semi-Socialist and Russia a Communist country. The bond between the U.S.A. and Britain is not a sentimental one; it is in the deepest sense moral: the two countries understand one another in virtue of a common heritage. To imagine that Britain ever would or could remain neutral in the event of an armed struggle between the U.S.A. and Russia is an intellectual self-deception. In advocating this, as in his advocacy of a union between Communists and Socialists, Mr. Cole has lost his grasp of

realities. The fact of mutual trust is, in the last resort, infinitely more important than any identity of economic interest. Britain trusts the U.S.A.; Socialists do not trust Communists. This trust and mistrust have been learned by *experience*. That is the simple fact which Mr. Cole has allowed himself to forget. And much of his political argument (as distinct from his magnificent exposition of economic realities) is thereby vitiated.

J. MIDDLETON MURRY

SPIRITUAL VALUES AND SOCIAL PRACTICES*

Professor Radhakrishnan exemplifies to an outstanding degree the traditional hospitality of the Hindu mind. His reading in Western as well as Eastern literature is vast and various. His memory, judging by the amount and aptness of his quotation, is a sponge that never reaches saturation point; while for ideas and ideals, however diverse or even contradictory, he keeps open house, welcoming each on its merits and doing his best to get them to settle down happily together. There is great virtue in this large-mindedness. Nor is he an undiscriminating host. For if, as he truly writes, "Hinduism represents an effort at comprehension and co-operation and recognises the diversity in man's approach towards, and realisation of, the one Supreme Reality," it measures creeds, conduct and social codes by the degree to which they conform to that Reality. This, too, is Professor Radhakrishnan's implicit criterion. But he applies it so unexactingly and identifies himself so sympathetically with every point of view that his writing generally lacks depth or character and tends to multiply truisms without crystallising truth. The suave voice flows on:—

> Contemplation and life are distincts, not opposites. They can exist together. They imply each other and work together. Again we cannot change the social order unless we change ourselves. Our social order is as high or low as the character of those who compose it. A more effective social order means a different quality of men. To change the quality of life, we must be born again. Religions have failed, simply because we did not take them seriously....
>
> The progress of mankind towards international partnership and political unity is the essential condition for the survival of civilisation and it is for Britain, Russia and America to lead the way in building a world community of free peoples....
>
> Marriage is not an everlasting round of roses and dreams; it is a preparation for quiet happiness. Pleasure is of the moment, and the accidents of time and space affect it. The decay which awaits all mortal things has the power to destroy beauty of body and the fire of passion, but not the imperishable element of the happiness which is the reward of austerity....
>
> Non-violence as a mental state is different from non-resistance. It is absence of malice and hatred. Sometimes the spirit of love actually demands resistance to evil. We fight, but filled with inward peace. We must extirpate evil without becoming evil....The slaughter involved in modern warfare is so much out of proportion to the ends that the arguments and sentiments which have been used in the past to justify wars are no more tenable....

It is all unimpeachable, but when page follows page, so reasonably but so discursively humane, we cannot but

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* *Religion and Society*. By S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 10*s*. 6*d*.)

surmise some failure to come to grips with the reality of life, to relate ideas closely enough to life's resistant substance, and to express in a more distinctive and penetrating style the tension of a creative mind.

But on their own idealistic plane Professor Radhakrishnan's five lengthy lectures, delivered at the Universities of Calcutta and Benares during the war, are lucid and illuminating. In the first two of them he examines the crisis of civilisation in the West, a crisis which is, as he remarks, a vast convulsion of society as a whole. Nor can the West be separated from the East. "The world stands at the crossroads, faced by two alternatives: organisation of it as one whole or periodic wars." But the disease is more advanced in the West. It is there that the dominance of a false philosophy, a one-sided conception of man's nature, and the defeat of the human by the material, which are all alike causes and symptoms of disintegration, are most apparent.

Professor Radhakrishnan, after showing how retrograde both racialism and nationalism are, considers Marxism at length. This is the most penetrating piece of criticism in the book and the more valuable because he does full justice to Marx's destructive analysis of a profit-seeking bourgeois society and to what is valid in his view of history and of the degenerate religion of the Churches. Nevertheless a new order, which is to be really creative, must be based on a religion which reaffirms the true relationship between the individual and the eternal. Only, to quote his own words, "if we are centred in the spiritual reality, shall we be freed from the greed and fear which are the bases of our society." And in the "mystic religion of India, which is at once spiritual and social," he foresees "the religion of the new world, which will draw men to a common centre even across the national frontiers."

In justification of this claim he devotes his last three lectures to a study of the spiritual values and the social practices of Hinduism, paying particular attention to the part played by women in Hindu society. For Western readers this will be the most interesting and authoritative part of the book. Professor Radhakrishnan acknowledges the social and religious abuses which need purging from Hinduism as from other faiths. They can be purged, he suggests, in two ways, by a return to the true spirit of the Hindu tradition which did not countenance such abuses and by allowing this spirit to create new forms and institutions by which the genuine forces of the new may be woven with "the valid principles of the past into a new unity." To Western readers his account of Hindu practice may seem unduly favourable. Certainly some of the charges he brings against Western religions have been often brought with justice against Hinduism. But the testing time has come. The alien ruler has gone. A great people is free at last to vindicate in their personal, social and political life the ideals to which they have been constant through ages of oppression. May they prove worthy of the leader to whom and to whose gospel of non-violence Professor Radhakrishnan pays noble tribute in his concluding lecture!

HUGH I'A. FAUSSET

SOCIAL RELATIONS AND GRÆCO-ROMAN THOUGHT*

Professor Farrington's four studies in "the social relations of thought" in the Græco-Roman world form one of the little books in the Thinker's Library; but it is seldom that so much thought and information can have been condensed into such a short space, while the author's brilliant style makes the most technical parts of his subject delightful to read.

It has for a long while been a commonplace that the contempt felt for manual labour and experiment in the slave-holding Greek world led from the time of Socrates and Plato onwards to a disastrous cultivation of abstract theorizing over scientific and practical investigation. Agreeing with this main thesis, Professor Farrington (whose general stand-point has marked analogies with the pragmatic of the Experimentalist school of Professor Dewey in America) argues that the charge against the Greeks is unjust, at any rate as levelled against the great Pre-Socratic thinkers of the Ionian school. Historians have been misled by Aristotle's account of the philosophy of the Milesians as in type a "material monism." Actually, Professor Farrington maintains, they "might be said to have given an operational rather than rational account of the nature of things. Their criterion of truth was successful practice." Their interest was in the technique of subduing nature to human needs, and their philosophic conceptions were drawn from the tools and handicrafts of their time.

Different minds will probably appreciate diversely the force of Professor Farrington's argument drawn from the frequent employment of the analogy of such implements as "the rasp, the broom, the shuttle, and the filter" as well as the bellows and the potter's wheel in the fragments of Anaximander, Anaximenes, and in the later great philosophical poem of Lucretius based on the thought of the Ionians. But it is certainly significant that Thales was an engineer, Anaximander a cartographer and explorer, Hippodamus a town-planner. Science and philosophy had certainly not yet drifted as far apart as they were to do with the growth of the prejudice against handicrafts caused by the increase of slave labour.

Professor Farrington's second essay, a "Study in Greek Medicine from Hippocrates to Ramazzini" traces a particular consequence of this prejudice, showing how after Galen the work of anatomy and the practice of surgery ("surgeon" comes from "chirurgeon," which means simply "hand-worker") were relegated to inferior practitioners, while the "physicians" busied themselves with theory and mere advice. And right down to the great physician Ramazzini in the eighteenth century, medicine was further hampered by the indifference felt by the upper classes and their doctors for the diseases of the working population, many of them "occupational" in character.

The two remaining essays, on "Diodorus Siculus: Universal His-

* *Head and Hand in Ancient Greece.* By BENJAMIN FARRINGTON. (C. A. Watts and Co., Ltd., London. 2*s.* 6*d.*)

torian" and "The Gods of Epicurus and the Roman State," respectively, are bound to the main theme of the book; the first by showing how the Stoic philosophy, held by the historian Diodorus, originally stood in practice for the equality and brotherhood of man against the division of mankind into naturally "slave" and "free" which Aristotle canonized in his "Politics"; the second by its demonstration that the doctrine of Epicurus, so far from being the toy of wealthy idlers disputing in shady gardens, was an active, reforming creed directed against the superstitions of the pagan religions, which the Roman State upheld for their serviceableness in keeping the obedience of the masses by threats of tortures in the world to come. From Professor Farrington's interesting analysis of Epicurean teaching we may hazard the conclusion that the "gods" of this system were really Ideals of Perfection, which can attract men's spirits but have no power to punish wrong-doers in this life or any future one.

In Professor Farrington's general approach to his subject one may reasonably detect a "Left Wing" philosophic tendency. The very evils which Leftist thought finds rampant in the modern world, namely, plutocracy, landlordism, exploitation of an enchained proletariat by a wealthy leisured class, the drugging of the general intelligence by religious promises and threats to be fulfilled in a future life, the neglect of technological progress through absorption in abstract metaphysics, are those that in his belief poisoned the life and thought of the Græco-Roman world. His wide reading and full documentation enable him to adduce formidable evidence for his view; the horrors of slave-life in the mines of the Roman Empire recall the totalitarian concentration camps of our own day and throw an evil light on the splendid civilization they supported. Whether or not Professor Farrington's able work as a whole gives a one-sided estimate of classical thought and culture is a question too large to embark upon in this review.

D. L. MURRAY

Mankind So Far. By WILLIAM HOWELLS. (Sigma Books, Ltd., London, W. C. 1. 16*s*.)

The Human Race. By EMIL FROESCHELS. (The Philosophical Library, Inc., New York. $3.00)

Though the intelligentsia may be indifferent about the origin of mankind, the different races and the peculiar anthropological pattern of *homo sapiens*, a certain legitimate curiosity does exist regarding the future of evolution and the goal. In any attempted solution of the problem of human evolution the frontiers of anthropology must be clearly marked off from those of philosophy or metaphysics proper. In *Mankind So Far*, Prof. William Howells has narrated the romantic story of the evolution of mankind from the standpoint of orthodox anthropology, in three distinct stages. These stages can be indicated by three interrogations. How has man evolved from the animal? How has *homo sapiens* evolved? Lastly, how have the different races evolved? I would like to draw the attention of readers to the section on "India" (p. 245) and to the "outline of man's history," (pp. 300-302) and finally to

the concluding chapter entitled " 1942 to 1,000,000 A. D. " What will be the future trend of human evolution? Men will have the same neuro-muscular frame and in size " stay much as we are," though Professor Howells agrees with Dr. Shapiro's prediction that we are going to lose our wisdom teeth. Neither " machine-like perfection " nor " evolutionary degeneration " is the probable lot of mankind.

To the Hindu mind familiar with the theory of *Yugas*, the conclusions of Professor Howells will seem rather strange, however reassuring. Towards the end of the present *Kali-Yuga* that is now progressing, say, in less than half a million years, destruction on a cosmic scale is inevitability itself. And then mankind is going to emerge into the Krita-Yuga marked by physical, intellectual and moral perfection. One may or may not accept such a hypothesis but, when Professor Howells observes that " there is also the mystery of how and why evolution takes place at all, " he is letting down the anthropologists as scientists. Reading through the story of *Mankind So Far*, one would hesitate to endorse it unqualifiedly, having witnessed two terrible world-wars within living memory. It seems to me that professional evolutionists and anthropologists should embark on a co-operative venture with professional moralists and philosophers with a view to bringing about world peace and international harmony, the lack of which is definitely pointing in the direction of mankind's final disappearance.

The necessary philosophical corrective to a merely evolutionary and anthropological approach to the evolution of mankind on this planet, is furnished in *The Human Race* by Prof. Emil Froeschels, who, in his " Study in the Nature of Knowledge, " argues that in the knowledge of the Infinite mankind has a source of lasting and permanent spiritual unity. Knowledge of God, the mathematical Infinite, and of the Universe is the common property of mankind. The author hopes that this knowledge will bring men closer together.

A physician as well as a philosopher, he has endeavoured to reinforce philosophical conclusions with phenomena drawn from physics, medicine and Gestalt-psychology. To students of Indian systems of philosophy some of his philosophical facts will seem very familiar and others very elementary. Thus, his analysis of the difference between Non-Expression-Ripe and Expression-Ripe in Chapter VI is merely a faint picture of the celebrated Nyaya-Vaiseshika difference between *Nirvikalpaka* and *Sa-vikalpaka*. His " Two Different Kinds of Time " must be deemed philosophically very elementary and even unsustainable. The author makes a frank confession that in his book the question whether the human mind is likely to reach eternal truth is answered in the negative. If that be so, philosophic endeavour must degenerate into the mere pursuit of a will-o'-the-wisp.

Participation in infinite knowledge, pursuit of infinite values, and the discarding of finite elements that merely serve to separate individuals from one another are, however, supremely unexceptionable ideals, on his fine exposition of which the author is unreservedly to be felicitated.

R. NAGA RAJA SARMA

Patrick Geddes in India. Edited by JACQUELINE TYRWHITT. (Lund Humphries, London. 10s.). *Social and Religious Movements in the Nineteenth Century.* By C. S. SRINIVASACHARI. (The National Information and Publications, Ltd., Apollo Bunder, Bombay 1. Re. 1/-). *The Depressed Classes: Their Economic and Social Condition.* By MOHINDER SINGH. (Hind Kitabs, Ltd., Bombay 1. Rs. 7/8). *India: A Conflict of Cultures.* By KEWAL MOTWANI. (Thacker and Co., Ltd., Bombay 1. Rs. 3/-). *Tagore, Gandhi and Nehru.* By K. R. KRIPALANI. (Hind Kitabs, Ltd., Bombay 1. Re. 1/8). *Blood and Stones.* By KHWAJA AHMAD ABBAS. (Hind Kitabs, Ltd., Bombay 1. Re. 1/-). *A Plea for the Mixed Economy.* By M. R. MASANI. (The National Information and Publications, Ltd., Bombay 1. As. 12).

Various causes have produced the social changes which have taken place for better or for worse, in India as elsewhere. Some of these causes will be apparent from a study of these recent books on India and its culture, past and present.

Patrick Geddes in India is full of pictures and statistics of India and her people as Patrick Geddes found them in the records and in the actual life of the people. The chapters on "Conservative Surgery," "A Sociological Approach" and "Planning for Health," all show the author's conviction that town planning, to be successful, should be folk-planning—giving the people the same care that we give when transplanting flowers. Thus, the village area should be made healthy, pleasant and as spacious as reasonable economy will permit, with a minimum of roads and a maximum of open spaces planted with trees at the corners to prevent encroachment—all salient points. The book is a timely publication for engineers, doctors and statesmen, though they may not deem all of it suitable to present-day conditions.

Social and Religious Movements in the Nineteenth Century gives a bird's-eye view of conditions in India in the last century. The writer has not separated the social from the religious movements. He shows the contempt of most Englishmen of the day for the cultural background of India and with what enthusiasm the Indians who learned something of Western culture took to it. The author also shows the efforts made with some success, to change this situation—by Raja Ram Mohan Roy and several national leaders, by the Theosophical Movement, the Ramakrishna Mission, the Arya Samajists, the Brahmo Samajists and others. There are, however, too many facts and figures for the lay reader, while the history student will find the book a bare outline of the period.

The Depressed Classes is a doctoral thesis, a detailed study of one of the Hindu groups, so detailed in fact, that one is likely to forget the main object of the book. For the social reformers and legislators who are attempting the amelioration of this group, however, the book is a handy compendium, with all the required historical, economic and social information and suggestions.

India—A Conflict of Cultures is a satirical study in fluent style of the country as it was and as it is today. The author sets out the defects of the various institutions of society, without, however, pointing out their salient features or how they can be rectified.

When the old social controls and values function no more, it would be better to suggest remedies instead of crying over things that cannot be recovered. The author would do well to come out with a companion volume with his concrete proposals.

The various conflicts in the India of today have taken shape in the three leading personalities dealt with in *Gandhi, Tagore and Nehru.* All have been brought up in the Western tradition with an Indian background. The author deals with them as representative Indians, instruments of renascent India. Nehru might be considered an ideal for future India, able politically to challenge Europe, intellectually representing India's debt to the West and spiritually a liaison officer between the two cultures, admired by European intellectuals and idolized by the Indian masses.

Blood and Stones is a short story of the mental and moral reactions that beset a thoughtful person like Nirmal Kumar who is faced with actual cold-blooded murders in the name of religion. He seeks escape from the communal strife in the peace of the Ajanta Caves, where, however, his mental conflict results in a dream which prompts him to action in the Peace Brigade, showing, not escape, but work for humanizing humanity as the right course. This book is a good study for the psychologist and the sociologist.

Lastly, we come to *A Plea for the Mixed Economy* by M. R. Masani, who comes forward with salient constructive suggestions in harmony with the old and new ideals of India and in keeping with the views of the various leaders like Mahatma Gandhi and Nehru. He looks to the existing industries, public enterprises and free enterprise to make India a happy Nation for human aspirations and ideals, spiritual, moral and material.

These seven books studied together will be the "Seven Lamps of Architecture" to the educationist, the psychologist, the sociologist and the legislator.

M. A. JANAKI

The Sutra of 42 Sections and Two Other Scriptures of the Mahayana School. Newly translated from the Chinese by CHU CH'AN. (The Buddhist Society, London, W. C. 1. 2*s.* 6*d.*)

So many books on Buddhism have appeared that one finds it difficult to imagine one with an original turn in "putting it." Every now and then, there is a book or booklet which has this. Often its slightness in pages makes it appear insignificant, but, as always, the greatest thought of the world has been enshrined in thin booklets. The booklet under review is such a vehicle for conveying the essence of Buddhism (and Theosophy) in aphorisms that once read (with a willing mind) will not easily be forgotten. It is much to be hoped that, when conditions permit it, the Buddhist Society will publish this gem of Mahayana in a cloth-bound "pocket" volume, similar to the classics: *Light on the Path, The Voice of the Silence and The Bhagavad-Gita.* It will at least, even in its present form, stand beside those books on any spiritual seeker's bookcase or table, and be as frequently referred to.

E. V. HAYES

A Handbook of Classical Sanskrit Literature. By U. VENKATA KRISHNA RAO, M.A. (Vedam Venkataraya Sastry and Bros., George Town, Madras. Rs. 2/-)

An exhaustive and well-documented history of Sanskrit Literature, Vedic and Classical, written by Indian scholars and giving due space to both chronological and biographical details about the authors as well as to a literary estimate of their works is a long-felt desideratum. The University of Calcutta had announced such a publication some years back, but no volume has been published so far. The late Dr. M. Krishnamachariar's *History of Classical Sanskrit Literature* is useful mainly for a research student. Mr. H. R. Aggarwala's *Short History of Sanskrit Literature* is a good book, meant mainly for undergraduate classes. But it has long been out of print. Therefore, this *Handbook* of Mr. Rao's will be hailed by the University students as supplying a long-felt need. It fully covers the Epics, the Puranas and the classical literature in all its branches, and can be safely recommended as a text-book. The author has had twenty years' experience as a teacher of the history of Sanskrit literature and in consequence his treatment of the subject is lucid and satisfactory. It is pleasing to note that he has devoted more space to appreciative study than to mere chronological details. A general reader wishing to make his first acquaintance with the vast and varied treasures of Sanskrit literature may also profitably peruse this book. The classified chronological chart at the end is a good idea and enhances the value of the work. But the printing and the get-up leave much to be desired, and the lack of diacritical marks in a book of this type is very much to be deprecated.

N. A. GORE

On the Chronicles of Ceylon. By Dr. B. C. LAW, D.LITT., PH.D., M.A., B.L. (Monograph Series, Vol. III, Royal Asiatic Society of Bengal, Calcutta.)

In this brilliant monograph Dr. Law presents an exhaustive study of the "Chronicles of Ceylon," written in Sinhalese and Pali, of which the *Dipavamsa* is the oldest. Oldenberg places its closing date between the beginning of the fourth and the first third of the fifth century A.D. These Chronicles narrate not only the political history of Ceylon but also the ecclesiastical history of the Buddhist faith. In the three chapters of the monograph Dr. Law has discussed the chronological, literary and historical position of the Pali and Sinhalese Chronicles, on the strength of all available materials, gathered from ancient and modern literature. The Chronicles of Ceylon were written or compiled by the Elders from devotional and patriotic motives. In them we find at times a mixture of legends and historical facts. It is now generally admitted that in spite of this mixture these Chronicles have a permanent value as indispensable sources of history. In fact, in the absence of inscriptions, archæological finds and foreign accounts, these Chronicles are our only guide in studying the early history of Ceylon.

Later Sinhalese Chronicles are either translations or prose amplifications of the Pali books. They appear to us as

the productions of a dull and decadent age. The latest known traditional history of the kings of ancient India and Ceylon is *Rājāvali* which closes with the reign of Vimala Dhamma Suriya (A. D. 1679-1701). According to Geiger it was compiled at the beginning of the eighteenth century.

Like all other writings of Dr. Law, the present monograph is fully documented and written in a spirit of disinterested research. We congratulate the indefatigable author on its production and the Royal Asiatic Society of Bengal on its nice publication in their Monograph Series.

P. K. GODE

Built Before the Flood. By H. S. BELLAMY. (Faber and Faber, Ltd., London. 21s.)

In his title, Mr. Bellamy at once introduces us to pre-history. Since this book first appeared two years ago he has made further research at Tiahuanaco in Bolivia, where some of the greatest cyclopean buildings in the world remain. These are less well-known to the reading public than any other examples, except perhaps those at Ponape, of which more later. Mr. Bellamy has therefore done great service to archæology by his survey of this district, even if scientists may not agree with the deductions he draws from the facts.

Tiahuanaco lies at an altitude of over 12,300 feet above sea level, in a depression in the great Andean wall of South America, where his map of the district shows the strange, deep, hundred-mile-long Lake Titicaca, and other smaller brackish pools. Here, he says, "at one time in the dim past one of the most remarkable cultures that man ever evolved, had its home—and found its death." More than ten other sites with similar remains await exploration in Bolivia.

In a short notice it is not possible to do justice to the work of Mr. Bellamy and his collaborator, Mr. F. L. Ashton, or to examine their claim to have correctly interpreted the inscriptions and their symbolism in this thesis. But one wonders why the author makes no reference to the cataclysms of Lemuria or Atlantis to explain how Tiahuanaco "found its death." In Chapter VI he claims that these are "the mightiest stones in the world." But those at the Cyclopean oceanic Venice on the island of Ponape in the Caroline group north of New Zealand, are surely as big, with walls ten to fifteen feet thick, and thirty feet high, covering eleven square miles; and three stones at Baalbek in Syria are sixty feet long. Nor does he, with one small exception, link up the remains on Easter Island, not so far off, near the coast of Chile, with those at Tiahuanaco. In *The Secret Doctrine* (Vol. II, p. 317), however, we read that "the oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races"; and that the stone relics found on Easter Island are reported to be very much like the walls of the Temple of Pachacamac or the Ruins of Tiahuanaco in Peru." (The west shore of Lake Titicaca is in Peru.) The very accurate drawings which illustrate the text help one to visualise the stupendous work of these prehistoric builders.

A. A. MORTON

The Buddha. By CLIFFORD BAX. (Victor Gollancz, Ltd., London. 6*s.*).

This finely printed radio version of the Buddha's life and ideas is made up partly of narration and partly of dialogue. Like the "Chroniclers" in Drinkwater's *Abraham Lincoln*, the "Narrator" is chronicler and bystander both, charmed by the spiritual Odyssey that transforms Siddharta the Prince into Gotama the Buddha. Mr. Clifford Bax generally follows tradition in rendering the life-story, although dramatic telescoping here and there gives a sense of rapidity and inevitability to the unrolling action. Dialogue and narration are alike competent, but are apt to wobble when the great moments arrive. Where naked simplicity and grandeur or a piercing sublimity in utterance is called for, we get more often than not only inanity or worse. The dialectic of the "inner" dialogue under the Bodhi tree is clear and clever enough, but somehow the trembling eternal word remains unspoken. The "sermon" is a methodical, laborious affair, and hardly ever acquires the magic finality and radiance of a revelation.

Recreating the life of the Buddha is a task for another poet-seer and prince of compassion, and it is not surprising that the undertaking has exceeded Mr. Clifford Bax's powers. Besides, the limitations of a radio play are apt to cramp the style of an artist with the sensibility and vision of the author of *The Venetian* and other plays. That the play nevertheless reads well, that the principal characters—Gotam and Yasodhara, Anand and Sujata—haunt us and even start in us a chain of chastened meditation, is the measure of its success. Only poetry and prophecy are lacking, but let us not be censorious. I wish, too, that the Narrator's speeches had been printed in italics to mark them off clearly from the dialogues.

K. R. SRINIVASA IYENGAR

The Tulip of Sinai. By A. J. ARBERRY. (The Royal India Society, 3, Victoria Street, London, S. W. 1. 7*s.* 6*d.*)

Prof. A. J. Arberry of Cambridge University is a distinguished Persian scholar who has translated *The Tulip of Sinai* from a section in the *Payam i Mashriq* (Message of the East) of the late Sir Muhammad Iqbal, a volume of poetry composed, as the author has declared, in reply to Goethe's *Westoestlicher Divan.* In these poems Iqbal expresses those characteristic doctrines which are well summarized in the preface to Prof. R. A. Nicholson's translation of his *Asrar i Khudi* (*Secrets of the Self*). That book may with profit be used as a commentary on *The Tulip of Sinai.*

What has made Iqbal famous in the East as a poet of great merit is his Persian philosophic poems which deal with certain problems of life which have seriously engaged the attention of thinkers in both the East and the West. He has faith in the immense progress of humanity and the development of the human self. He urges his readers in general, and more especially his co-religionists, to preserve their individual dignity and that of the community to which they belong. In keeping up to the highest ideal of Islam one should not demean oneself or break away from the ancient tradi-

tion. He had a deep-seated conviction that the Eastern people, especially the Muslims, had a message to give to their Western brethren. This was the main theme of almost all his poems in Persian in his own inimitable style.

We are grateful to Professor Arberry for having translated *The Tulip of Sinai* from the original Persian and made it available to English-speaking people. In many places the translation is as faithful as possible to the letter of the original. In some places the translator has failed to be as faithful as he wished to be. For this he is not to be blamed, for the genius of the Persian language is different from that of English. No translator, however accomplished, can give expression to some of the niceties of one language in another.

The Tulip of Sinai contains some poetry of a very high order, and is certainly in the first rank of modern Persian literature.

M. HAFIZ SYED

The Travelling Bookman: John Murdoch of Madras. By A. W. McCLYMONT. (Lutterworth Press, London. 6s.). *Song of India.* By FRANK CLUNE. (Thacker and Co., Ltd., Bombay. Rs. 12/8).

The solid and substantial work of John Murdoch of Madras in the promotion of adult literacy is the main theme of the volume by Dr. McClymont who narrates in nine chapters the life of the "Literary Evangelist of India," as another author described Dr. Murdoch, and records his achievements. The tenth chapter, "The National Christian Council" has been contributed by the Rev. Mr. J. Z. Hodge. A native of Glasgow, Dr. Murdoch dedicated his self-sacrificing life to the service of India and her people, stressing the need of organised promotion of adult literacy side by side with the proselytization programme of Christian Missions.

In the *Song of India*, Frank Clune, Australia's well-known writer and globe-trotter, records his impressions of the vast subcontinent and its millions. Frank Clune met Sir C. V. Raman and Shri C. Rajagopalachari, Mr. Gandhi, Mr. Jinnah and Lord Wavell and many others, mediocrities and celebrities in their own line. Not merely that. He also met Sri Aurobindo and Sri Ramana Maharshi.

Such a volume as this, with its pen pictures of the life and civilization, the leaders and the led of India, is to a certain extent carrying coals to Newcastle, but impressions of any country and its people recorded by sympathetic foreigners are bound to be interesting to the people, satisfying the innate human curiosity to know what others think of us.

It may be mentioned incidentally that the dictum on the flap that, according to Hindu philosophy, "Life is illusion" is erroneous; only the school of Sankara holds that view. Others like Ramanuja and Madhava hold that life is the most solid and stubborn Reality. Fortunately, this book is emphatically *not* of the genus of Miss Mayo's *Mother India* and Mr. Beverley Nichols's *Verdict on India.* I have no hesitation in commending *Song of India* to foreigners as well as to Indians as a delightful travel-book.

M. A. RUCKMINI

Chinese Ghost and Love Stories. A selection from the *Liao Chai* stories by P'u Sung-ling. Translated by Rose Quong. (Dennis Dobson, London. 12*s.* 6*d.*)

The *Liao Chai Chih I* is the largest and most famous collection of Chinese short stories dealing with the supernatural. The author completed his work in 1679, but it was not published until 1740. He speaks of "piecing the tales together," which must mean that he began by collecting all sorts of popular legends, and then wrote them out in his own words. A colloquial or semi-colloquial form of composition is generally used for works of fiction, but P'u Sung-ling chose to adopt the much terser and more elusive literary style, which would be quite unintelligible if read aloud. Nearly seventy years ago the late Professor H. A. Giles translated 164 of the tales out of a total of 432, under the title *Strange Stories from a Chinese Studio.* Miss Quong's selection contains 41, many of which also appear in Giles's book. She does not mention the latter at all, but reprints an introduction said to have been taken from a German translation by Martin Buber, called *Chinesische Geister- und Liebesgeschichten,* which appeared in 1911. This is not in the library of the British Museum, but it is perfectly clear that Buber was no Chinese scholar and could not have done the translation himself: in fact, he acknowledges his indebtedness, though in rather vague terms, to one Mr. Wang Ching-tao.

Leaving this little mystery on one side, one can only express the highest approval of Miss Quong's book as it stands. The stories have been well selected and turned into excellent English, while keeping very close to the Chinese original. A few explanatory notes are given at the end, and the book is adorned with a large number of graceful Chinese woodcuts (some of which have no very obvious connection with the text).

Lionel Giles

The Hero of Hindustan. By Anthony Elenjimittam. (The Orient Book Company, Calcutta. Rs. 6/-)

To write about a contemporary personality is a difficult thing; it becomes doubly difficult in the case of one who happens to have grown into something of a legend in one's own lifetime. Facts get interwoven with fiction, and the tendency to apotheosize becomes irresistible. Something of the kind has happened in the book under review. The author, who came to know Subhash Chandra Bose in Italy, was associated with him and his group. From that acquaintance and experience is written this book. It is well that the author himself acknowledges that "this book does not claim to be a hundred per cent. historical document," and adds: "I have tried to put flesh and blood, poetry and music, to some skeleton reports on the dialogues and activities of Subhash Chandra Bose in Italy and Germany during World War No. II." I fear that the author, in his desire to create "a St. John's Gospel out of the Synoptics," has imported too much "psychology," "religious philosophy," "divine romanticism," "romantic idealism," "idealist poetry" and "music of life." The result is a strange book.

Subhash Chandra Bose's meetings with Mussolini and Hitler, and his final exit from Europe to Asia in a sub-

marine are described through pages of song and story and emotional enchantment—neither a fully authoritative document nor a completely imaginative recreation, but a queer hotchpotch of both. Of books and more books on Subhash Chandra Bose there is need. But I am doubtful whether this one serves any useful purpose. This much must be said to the credit of the writer, that he has succeeded in portraying Subhash Chandra Bose as a great hero —firm in his purpose, unflinching in his patriotism and determined in his will.

V. N. BHUSHAN

Ahad Ha-Am: Essays, Letters, Memoirs. Translated from the Hebrew and edited by LEON SIMON. (Phaidon Press, for The East and West Library, London. 12*s.* 6*d.*)

This is the latest volume of the Philosophia Judaica Series of the East and West Library, and consists of a selection of essays, some of which have never previously been translated into English; translations in whole or in part of some 150 of the writer's 1700 published Hebrew letters; and part of his "Reminiscences." In addition, the translator and editor has provided an able introduction and some informative notes.

It is, perhaps, making mountains out of molehills to offer any criticism of the introduction, seeing that it cannot by any means be described as philosophical, and is not intended to be so. But in view of the general title of the series one feels justified in observing that Mr. Simon seems to share Herzl's somewhat practical and political view of the Messianic mission, ignoring the possibility that this view is mistaken and that the real function of Messianic action is *Thikun*, the restoration of the balance, the eradication of the stain, in other words, the recovery of the harmony disturbed by the Fall. It is also a little difficult to follow him when he maintains that "a national religion like Judaism... however supernatural its avowed foundation, belongs by its very nature to the province of the biologist no less than to that of the theologian."

Coming, however, to the writings of Asher Ginzberg, whose pen-name was Ahad Ha-Am, One of the People, it must be remarked that these are most apposite today for all students of the Jewish problem, whether Jew or Gentile, and that the careful selection made by Mr. Simon throws much light on the history and evolution of Zionism. Ginzberg was, rightly, convinced that (*a*) the national home of the Jewish people was Palestine, (*b*) that the creation of this national home could not solve the problem of the diaspora, (*c*) that the revival of Hebrew as the national language was the only means of preserving and continuing the true cultural history, indeed the very existence of the Jewish people, and (*d*) that Palestine itself should be the seat of a true spiritual centre, designed to strengthen the Jewish national consciousness in the diaspora; to restore the independence of mind and the self-respect of the Jewish people; and to give to Judaism a genuine and natural national content.

The greater part of the book deals with the theories and problems of Zionism, but on the philosophical side there are a small number of essays which will well repay study, notably that on Maimonides entitled "The Supremacy of Reason."

E. J. LANGFORD GARSTIN

INDIAN PACIFISTS IN CONFERENCE

The world's greatest Pacifist of modern days paid the price of his pacifism in the capital of India soon after the nation had won her independence. India was behind him in her fight for freedom. Freedom, the peoples of the world can understand and have use for. But Peace seems an empty dream and makes little appeal. And yet it is the one condition in which all other ideals and values can flourish in the modern world. In fact it is the very condition even of human survival in the face of the dread weapons of destruction that human ingenuity has devised. But even two global wars and the grim shadow of a third already darkening the future do not yet seem to have brought home to the nations the imperative need of Peace. The one sane voice that made itself heard aimdst the clash of conflicting ideologies and the clamours of vengeance has been silenced by the very demon of violence which it had sought to exorcise. The old prophetic cry continues to ring down the ages: "Who hath believed our report? and to whom is the arm of the Lord revealed?"

A Conference of All-India Pacifists was held at the Friends' Settlement, Rasulia, Hoshangabad, C. P., from January 17th to 19th, 1948. It was primarily intended to prepare the ground for a World Conference of Pacifists to be held at Santiniketan in January 1949. Gandhiji himself wanted to be present at the Rasulia Conference, but his Inner Voice had commanded another fast, his last fast, four days prior to the meeting of the Conference. So it met without him, but with a full sense of the poignancy of the issues at stake and with the consciousness that he was fighting the battle for peace in his own direct and inimitable way. That battle too was won. The news of his victory, of communal amity guaranteed in Delhi, and of the Indian Government's generous gesture towards the Sister-Dominion, came as a very heartening message to the Conference.

Gandhiji had warned Mr. Horace Alexander, the chief organiser of the Conference, against its becoming too academic and too little concerned with the actualities of the Indian situation. That danger was not wholly averted, as was only natural with so many learned professors and visionaries attending the Conference; but, even when some of the main speakers strayed from realities, the discussions often brought us to grips with the threatening situation around us. The meetings were characterised by deep earnestness and a searching of hearts among those present for the hidden roots of violence within themselves. The resolutions passed—they are given below—reflect the mood and the aspirations of those gathered at the Conference and they are offered to the National Government and the people of India as an indication of a way of life that will remove the occasions for war in a world that is perilously poised on the edge of another catastrophe.

Among the most profound of the discourses was that by Dr. Amiya Chakravarty of Calcutta on "The True Nature of Pacifism." Peace, he pointed out, was the norm of human existence and war a pathological condition, only too common, alas, in human his-

tory. The very fact of human progress and evolution, such as it was, bore witness to this; for if the reverse were true mankind would have been wiped out long ago. The spiritual approach to Pacifism must be based on a faith in life, in the unity between man and man and between man and the Source of All Being. This approach showed, he said, no spirit of exclusiveness or of superiority towards those who did not share it, but was humble enough to accept the hand of fellowship of all concerned about and working for human welfare under whatever sanctions, benefiting by their specialised skill and knowledge in the varied activities of life.

Shri J. C. Kumarappa of the All-India Village Industries Association helped turn the searchlight inwards by bringing out that ultimately it was the individual way of life that decided the issue of world peace or war. Hitler and Churchill had been victims of the Common Man the world over, who had acquiesced in an economy of grab and greed. Highly centralised, large-scale industrialisation, he cogently pointed out, was the fruitful parent of war and violence, in national and international life. Self-sufficiency and decentralisation were the key-principles in a pacifist economy. Large-scale industry was like poison, to be only very sparingly used. The primary necessaries of life ought to be co-operatively produced, in contiguous areas large enough to be self-sufficient with regard to them. Foreign trade should be only in surplus goods. When resorted to for primary needs it became the dirt that attracted the flies of violence. Economic self-sufficiency, he claimed, was the cosmic-ray-bomb that could counter the atom-bomb of modern science. In the discussion that followed the unattainability by all countries of economic self-sufficiency was pointed out; Switzerland, for example, could never be self-sufficient in primary goods. The general sense of the Conference was that decentralisation and not self-sufficiency was the fundamental principle of Pacifist economics.

Basic Education as the means to the realisation of a Pacifist or non-violent way of life was largely the theme of Shri Aryanayakam's discourse on the UNO and UNESCO attempts to achieve a World Order. The primary need now, he said, was a mission of education to preserve civilisation. UNO and UNESCO efforts had not shown sufficient concern for the right type of education. Gandhiji's Basic System was an attempt to provide this, making every child a self-respecting and self-supporting unit. While eschewing sectarian religious teaching, the system sought to inculcate respect for all religions and to provide an atmosphere conducive to spiritual growth.

Professor Hafiz Syed in a paper well authenticated with quotations from the Hindu and Muslim Scriptures showed that real religion pointed to the slow but destined path of human evolution towards the ideal of ahimsa. He disproved through apt quotations the common notion that Islam sanctioned war in the name of religion. Quoting Abdul Gaffur Khan, he asserted: "There will never be real Hindu-Muslim unity unless each tries to understand the other's religion and culture."

The subject of the extent to which armaments may be used for regulatory purposes proved very fruitful in dis-

cussions on the crucial problems of dealing with the situation in Kashmir and in riot-affected areas. Dr. Kalidas Nag surveyed the growth of the spirit of violence during the past hundred years. But alongside this had gone the slowly gathering force of a protest against war. Perhaps, he said, the growing force of this war against war was the one significant and hopeful sign in a world of frustration and despair. The discussion that followed revealed how even Pacifists differed in their conception as to the extent to which the strong arm of the Law should be used to control the forces of disorder. There was general agreement that Pacifism should face aggression in the spirit of suffering love, finding creative solutions for problems that could lead to war.

Speaking from first-hand experience of happenings in Kashmir, Mr. Horace Alexander pointed out that the aggression of the Afridi tribesmen could only be met by finding a solution for the economic problem which drove them to become raiders. A creative solution of the problem would demand contacting the raiders themselves and approaching both Governments with proposals for tackling its root cause.

Dr. Jesudasan of Tirupattur dealt with "Pacifism and the Indian Constitution." He submitted that an independence that had been won through non-violence should be consolidated on non-violent lines. While the State was right in proclaiming itself a secular democratic State, in the sense of being neutral as to the religious affiliations of its citizens, he hoped that the State in India would be religious in the deepest sense. Right training of the young was crucial. Disciplined training for social service was the true alternative to compulsory military training. The State would have to resort to legislation for eradicating the poison of caste and colour complexes; but compulsion should not extend to conscription for other than civic, for nation-building, purposes. Discussion mainly centred round the clause in the Draft Constitution that seemed to open the door to military conscription. It was felt that an open declaration of the renunciation of war as a method of settling international disputes should be incorporated in the Indian Constitution.

Arrangements for the World Pacifist Conference at Santiniketan were considered at a business session. It was decided among other things to approach leaders of thought in the various aspects of Pacifism for the preparation of brochures.

The full text of the resolutions that were unanimously adopted by the Conference, with their Preamble, follow:—

The following resolutions, passed by the All-India Pacifist Conference held at Rasulia 17th-19th Jan. 1948, have as their aim the achievement of a society based on truth and non-violence. They are addressed primarily to the National Government and to all men of goodwill in India, with the assurance that if faithfully followed out they will help to eradicate violence and the occasions of war and to bring in happier relationships and prosperity. Each resolution should be considered in relation to the purpose as a whole.

1. We strongly urge that India, standing for Ahimsa and Satya, should renounce war in the settling of international disputes and use the method of Satyagraha in meeting aggression; and we further urge that a declaration to this effect be incorporated in the constitution of free India.

2. This conference further recommends that the Government of India should organise National Peace Brigades all over the country as disciplined units trained in Satyagraha ready to meet emergencies arising either from

within the country or on the frontiers.

3. Further in place of *Military Training* for students we urge that the curriculum should include disciplined training in physical fitness through practical nation-building activities.

4. If Clause — is adopted as part of the constitution we urge that it be amended as a minimum by the addition of the words: "of a civil character only" to follow the words "provided that nothing in this clause shall prevent the state from imposing compulsory service for public purposes."

5. We are of the opinion that it is essential in the interests of peace and progress in the country that communalism or sectarianism in any form or shape should find no place in the constitution of India and that for purposes of representation and universal adult franchise the constitution should recognise only man as such, irrespective of caste, creed, colour or sex, and no religious, communal, sectarian or other groups or minorities or special interests.

6. We strongly recommend further *legislation* with a view to removing all *social* disabilities on the ground of caste, religion, race or community.

7. We recommend that Basic National Education based on truth and non-violence, as defined by the Hindustani Talimi Sangh, be the norm for the educational system throughout India.

8. Recognising that economic inequalities are one of the main causes of wars and internal conflicts we recommend that the Government do all within its power to ensure *social and economic justice*. To this end we urge the encouragement of village industries and the wider application of the principles and methods of co-operation and industrial decentralisation.

9. We would urge upon all pacifists as well as upon all who desire to bring about an order of society based on non-violence and truth the need of honest and simple living and the careful scrutiny of all their expenditure in the light of their responsibilities for the fundamental needs of others.

10. We believe that all punishment enforced by the state should be remedial for the anti-social mind of the wrong-doer. We therefore urge that the Government should abolish capital punishment and introduce such measures of prison reform whereby each prisoner may be treated as a sick person requiring physical, psychological and spiritual help, aiming at his becoming a contented and useful member of society.

11. Gandhiji has requested that peace lovers throughout the world should unite daily and simultaneously at a definite time in prayer for world peace. He suggests a minimum period of five minutes for this daily offering of prayer. We commend this proposal to all who are deeply concerned for peace and we suggest the hour of 6:00 P. M. for India.

For those who may not find it possible to share in this common prayer at this particular hour we would urge that they should respond to the spirit of this appeal by intensifying their prayers for world peace and for the eradication from their own lives of all that makes for war.

S. K. GEORGE

Such as are thy thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these: for instance, that where a man can live, there he can also live well. But he must live in a palace; well then, he can also live well in a palace. And again, consider that for whatever purpose each thing has been constituted, for this it has been constituted, and towards this it is carried; and its end is in that towards which it is carried; and where the end is, there also is the advantage and the good of each thing. Now the good for the reasonable animal is society; for that we are made for society has been shown above.

—MARCUS AURELIUS

THE INDIAN INSTITUTE OF CULTURE

A WESTERNER'S DEBT TO INDIAN CULTURE

[**Dr. Malcolm Pitt, M.A., D.D.,** is a lover of India, and had been prosecuting for five years Indic and Islamic studies ere his first arrival in this country to which he has returned to spend a Sabbatical year's leave from his teaching work in the U.S.A. He delivered a lecture under the auspices of the Indian Institute of Culture at Bangalore on Thursday the 27th of November 1947 under the presidency of Shri D. V. Gundappa, who remarked truly that if modern India failed to take the best of her traditions and adapt them to modern conditions she would not be able to lead others to the recognition of the spiritual basis of life. Indian Culture was inextricably bound up with its philosophy but the disciplines which made that philosophy vital were not being followed today. Below we print a full report of Dr. Pitt's instructive talk which reveals a penetrating insight into the heart of India where human mind has perfected the technique of the realisation of the Light of all Lights, that of the Supreme Spirit.—ED.]

Dr. Doraisami has assured me that I am amongst friends. It is only on that understanding that I have the courage to approach you so informally as I shall do tonight. The Chairman has made my address for me. All I need do is sit down; but in the United States it is our national Thanksgiving Day, and one of the things for which I am very deeply grateful is my contact with India and for what she has given me. So much of what I shall say will be personal testimony rather than a learned discourse on the history of what India has done for the world or what she can do. I am deliberately and gratefully using this occasion as an opportunity to discharge an obligation, a personal debt, and I am going to seize that opportunity whether you like it or not. Perhaps you have come under false assumptions and expect me to start an erudite lecture on the New England Transcendentalists—Emerson, Thoreau, or on Walt Whitman, some of the American poets and essayists who really are profoundly in debt to India, and we in turn to them. I am not going to do that tonight.

First let me think of some of the ways in which the West, especially America, is coming to know India. As you gather from the newspapers in the last few days, there is great concern about how India is being presented in the American press. Some American correspondents have created a non-existent India from their imagination, or have taken that which is spectacular and exploited it for the American public to the detriment of true perspective on India in the United States. I want to assure you that there are many of us who wish all our Press had the undoubted integrity of the few, and that they would investigate facts rather than feed the already over-stuffed sensationalism of many American journals.

If you heard some of the freely ex-

pressed opinions of our American ex-G. I.'s, you would be amazed. These lads are regarded as authorities because "they have been there." When I have heard the head-hunters of Assam described as India, I have writhed. The predispositions concerning India define her as a land of mystery, a land of great differences from other countries and therefore un-understandable. You and I have many Indian friends in America, and you have been amused or exasperated, as have I, at the strange things expected of them. The rope trick, palmistry, the glamour and glitter of the Princely mode of life, the squalor and disease and the lot of the underprivileged. The interweaving of these makes the fabric of India for the average American.

There are other aspects of Indian life which are beginning to penetrate to America. There is the India of the Universities. It is fortunately possible to pursue Indic studies in the United States. Scholarship on India in the United States is largely philological. Much excellent work has been done in the linguistic realm (witness the work of Whitney, of Bloomfield, Lanman, Ryder, Brown and Edgerton, to mention only a few), with Sanskrit studies mostly, and critical editions of Indian classics. Some of the great works of Indian literature have been studied, but approached from the point of view of Western historical and critical scholarship, and you find long arguments about the comparative dates of the early Upanishads without a great deal of study of the semantic, the significance of the attitude towards life that these writings expound and reflect; and therefore, the supreme contribution that India can make is often secondary. There are those, however, in the Chairs of Sanskrit studies and Indic studies in the United States who do have a profound appreciation of India.

There are other aspects of Indian studies that are being brought to the West by those who follow a missionary urge to bring these very things into Western life. I am thinking, for instance, particularly of Swami Nikhilananda in New York who is engaged in a series of translations of the Upanishads which will undoubtedly have an excellent reception in the United States. His translation of the *Bhagavad-Gita* recently published is a sound and excellent piece of work.

I think, however, that it is not possible to get the "feel" of India unless one is here. From now on, therefore, I should like to present a subjective evaluation of the things of India, as they have impressed me. I feel that I am discharging a personal debt, and I am taking advantage of your presence to do just that.

As I have tried to think through what I would do tonight, I have been completely baffled; and I think my very bafflement before this subject is the essence of what to talk about. *One of the interesting things about the culture of India is that it is one; it is an entity; it is nothing that one can analyse and put down in numerical order.* I cannot say "First,—second, etc." It is not something that lends itself to that type of analysis because there is, I think, a sense of "at-home-ness" that certain sensitive people can feel in this country, as soon as they arrive. I had the advantage of study before coming here —about five years of Indic and Islamic studies. That probably helped me somewhat in my feeling of "at-home-

ness," but there is no way I can adequately explain it other than to say, as your poet Rabindranath Tagore has said, that he met his countrymen everywhere. I sensed that the things I felt to be most important would be understood in India, things it was often difficult to talk about in my own country. Not, indeed, that I am not "at home" in the United States—but there is a difference. I do feel at home there in a very real sense, and the more I study the United States the more amazed I am at her, though, parenthetically, I am also deeply concerned about her. I am not sure how she is going to use the power that she suddenly possesses in the world—economic, political, cultural. Some of us are deeply concerned about it. If you want the most brilliant reading of America that I know, it is John Gunther's recent book, *Inside the U.S.A.* You may not have liked *Inside Asia,* or *Inside Latin America* and *Inside Europe,* but the United States apparently approves of *Inside the U.S.A.* The only thing I have heard in derogatory criticism is that people of each section say, "He has done a most marvellous piece of work, except on my part of the country!" The vitality of the United States, her tolerance, her childlikeness, even her superficiality, are all there; but also some of the most profound things that she has groped after, some of the things that have gone into her history. There are things that have gone into the life of America with which you would be profoundly sympathetic. We have our generosities and I think that at this moment America is trying to understand the rest of the world, and there is an opportunity now for India to be known as she has never been known before.

America has been profoundly impressed by the Indian Delegation to the United Nations, with the serious ways in which new international responsibilities have been assumed, and the fearlessness with which India has expressed herself, particularly through Mrs. Pandit. That this contribution should come this year, the year of August 15th, is of very great significance. May I say, incidentally, that I am indeed grateful that accident, perhaps Providence, made it possible for me to be in India this year, for I arrived a month before August 15th.

India's contribution to me has been made largely through the æsthetic realm. This may seem a somewhat unconventional approach for a Westerner to make to Indian culture, but I have been convinced that Indian life is all of one piece and that everything in her expressional forms, particularly in the fine arts, has been at the service of a fundamental attitude toward life. I crave that unity for the West. We have, since the days of Aristotle, been highly departmentalised. I met a woman once at an art exhibition, and she asked "Why are you here—looking at these paintings?" And I said, "Why shouldn't I be? I am interested in painting." She replied "I thought you were interested in music and therefore would not be interested in art." I immediately started to tell her about some of the relationships in Indian thought between music and painting. I think the Karnataka school of music has not used painting, though the Hindustani school has. But a musical expression can be painted, and painting can be expressed musically. Why?

Because neither is an end in itself, but both are the expressions of an inner spiritual climate, and therefore it can be painted, sung, moulded or made into great literature—any form of the fine arts can be used in expression of that spiritual climate.

I have felt intuitively that our Western life is too highly departmentalised. Even our academic life is all split up. There is a Department of Sociology and another of Economics. Try to maintain an absolute boundary between these two! One of my students once wanted to know how to raise chickens, so he went to an agricultural college to find out. He came back to me after a five weeks' stay there. "Now," he said, "I went with my problems to this man, and he said 'You will have to go to that man' and when I went to that man he said, 'You will have to go to that other man' and so on." This, perhaps, is not a good example. I am just a layman; I want to raise chickens. Here are your experts. Each can tell me only his speciality.

The whole feel of the academic situation in the West now is towards synthesis, towards bringing things together and blurring the boundary-lines. One of the difficulties in the way of regaining this unity is that we have, to a large extent, lost the spiritual base which is the fundamental point of reference for all these things, and that point of reference must some day be reckoned with. I am hoping that the East may help re-evangelise the West with insistence on a spiritual base. I need not rehearse the condition of the world due to departure from such a spiritual base. You yourselves are facing such problems in India, and *I am exceedingly glad to see that there are those, as in a group like this, who are insistent upon keeping a cultural unity and a spiritual base for the meeting, with purposive imagination and stark realism, of the disruptive forces meeting the life of India from all sides.*

And so to music. Indian musical theory has that same semantic element we find elsewhere—founded on experience and a theory of the universe. I shall make no comparison between the music of the West and the music of India, but I wish I could be technical for a little so that I could show what I believe to be the connection between music in India and in the West. The music of India came as a revelation to me. I was asked in Jubbulpore to tell a group of Indians something about the meaning of Western music. I started in on the piano. The questions that they asked me were exceedingly penetrating questions. Questions as to the fundamental meaning not only of the total composition, but of its various parts, and the whole complex of musical intervals, as they came to understand just a little about harmony. Were these questions legitimate? Were they good questions to ask about music? I finally decided that they were the only questions that should be asked.

I began to search the history of Western music and I found, I think, that our greatest composers, those who had the greatest spiritual import, and those whose lives were most closely integrated with a universal picture, actually did have this, though their imitators did not. But they did not integrate it with an articulate theory. India has done just that—expressed her theory—which is a help to all who will seek to understand it. We of the West are beginning to ask these same funda-

mental questions. Kurt Sachs, who is now teaching musicology in New York University, has written a book on the origin of music East and West. He writes that Western music has now come to a point where it is beginning to grapple again with the fundamentals of music—melody and rhythm. The point of the greatest swing of the pendulum from the music of the East has been reached, and the pendulum is now coming back to some of the theories of melody and rhythm which have been in the East these many years. The title of another book by a Professor in Harvard University, is very significant: *Music, History and Ideas.*" It is refreshing that in the atmosphere of performance-centred music they are thinking again of ideas and their musical exposition. With this new emphasis on ideas we are also returning, sometimes by the back-door of swing, to an emphasis on improvisation, which has always been the height of musical expression in India. (You see I am departing very widely from Mr. Beverley Nichols's chapter on Indian music.) Be that as it may, the Professor has traced the history of Western music, showing that Bach and Beethoven had ideas and that the only difficulty was they did not express the ideas in words. In the old diaries that have been discovered, the symbolic message of their music has been disclosed.

And so, I say, some of the riches of Indian music are being sought after, gropingly, by musicians in the West. They are also dissatisfied at the moment with the limitations of harmony. That the piano's tempered scale is physically and musically wrong we always have known, but as a concession to harmony and modulation we have had to tolerate it and unfortunately we have foisted some of it on India. If I were to exude any venom about Indian music I would exude it in the direction of the harmonium! They are also dissatisfied with the twelve intervals which we have had, and they are wanting some of the micro-intervals which India has used with such grace; they are even trying to make quarter-tone pianos. In other words, they are wanting new melodic possibilities.

There is also a new emphasis on the meaning of Western music and musical therapy. As I read some of the theories of the *ragas* and *raginis* of Indian music, there has been a linking up not only with the whole of nature, the times of the day and the seasons of the year, the animal world and the natural phenomenal world, but also with the organic nature of the human body. There has been a theory of musical therapy; whether it has been lost or not, I do not know. But when I say "The Doctor Prescribes Music" I am quoting the title of a book by Dr. Ouspensky, who prescribes music for organic diseases. He unfortunately has to deal with individual compositions in the West, and not with *ragas* in which the composition can be free. I think we are a bit poorer than India is in that regard.

And then in architecture and sculpture—a people that can put philosophy in stone and in bronze is a people whose genius for interpretation and for symbolism we need. *Many of your people may be illiterate, but they are certainly not uncultured.* They have the documents in front of them in forms of stone and bronze and marble. And what marvellously eloquent documents they are! A people who can create a

Siva Nataraja, suggestive of all the complex background of religion and philosophy symbolised in a single figure, is a people whose imagination, turned loose on the problems of the modern day, with all their economic, political and social complexities and their whole relationship with man, should be able to symbolise for us the new keys of the Kingdom. That I hope from the future of Indian culture. If you can symbolise for us something of the new world which is emerging, we need that genius so much in this day!

In the realm of the æsthetic, I think India has much to give, and the reason why I think so is because she has given so much to me. I have taken that back to the United States, and have lived for the past ten years in a civilization which is so largely secular and materialistic, which believes profoundly that perhaps it can work out a philosophy of life based on action. I do not wish to draw a stereotyped picture of a wholly spiritual India and a wholly materialistic America. I have seen too much technical skill and materialism in India, and I have seen too profound spirituality in the West, to fall into so facile a generality—but I have a vocation, as have you, to see that the riches of experience, as saints and sages have penetrated the meaning of life, find articulation in a strangely tangled, confused and violent world. To this end, as I understand it, this Institute is dedicated. And to this end also I lay my grateful tribute, unworthy though it be in its evident lack of organisation and inadequacy of expression, at the feet of an India beloved.

There has been no flattery, as your Chairman has modestly suggested, in what I have said, for by the grace of God you are the inheritors of great traditions. I must, however, confess happily and without shame to a degree of sentimentality, for I cannot help being just a bit sentimental about India —and much in her debt.

Thank you very much.

MALCOLM PITT

SOCIAL IDEALS AND SOCIAL PRACTICE

That there can be no effective personal freedom in our time except in a free society is the thesis of Mr. Leonard Barnes, who writes in *The Rationalist Annual 1948* on "Freedom as a Social Quality." And "a free society," in the sense Mr. Barnes gives to the term, "can be only a planned society." That there has been a wide gap between social ideals and social practice is incontestable. Fortunately,

> man is not so constituted as to be able indefinitely to pursue a course he admits to be wrong. He is obliged either to alter his course or to reverse his moral judgment.

And "society confronts a similar need for adjustment" when challenged by planning. Mr. Barnes calls the Social Contract theory "inadequate and outworn." One does not join society, as one would join a club; society itself can be the locus for the realisation of freedom as "the creative development of spontaneous, as distinct from conditioned, responses by free men."

He makes the point in favour of planning "that it seeks to adjust the social process in such a way as to give effective preference to the general interest over any sectional interest when the two conflict." It is reluctance to apply this test and abide by the result that lies at the root of the difficulty of setting up an effective World State, as of all claims for special privileges, whether put forward by individuals or by groups.

The tendency in India has been to place the assumed interests of the community before the interests of the Nation. This has to be corrected for a strong and virile nation to be established, nay, even for our country to survive. There is no life for the separate limbs and organs outside the body of which each forms a part.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The best service which true admirers of Gandhiji could render him during the period of his embodied existence was to spread his ideas, doctrines and teachings. THE ARYAN PATH had consistently done this. Few periodicals have stressed the importance of Gandhiji's *Hind Swaraj*, which is a *vade-mecum* of Gandhian ideology. Fewer still have promulgated its great message as has THE ARYAN PATH. Gandhiji wrote that book in 1908—forty years ago—because he "felt that violence was no remedy for India's ills." All that he has subsequently taught, by precept and example, springs from his meditation enshrined in that little book, *Hind-Swaraj*. All his later words and works spring from his archetypal ideation which focusses itself clearly and completely in *Hind Swaraj*.

In 1921 he wrote about the programme therein outlined:—

> The only part of the programme which is now being carried out in its entirety is that of non-violence. But I regret to have to confess that even that is not being carried out in the spirit of the book. If it were, India would establish *Swaraj* in a day. If India adopted the doctrine of love as an active part of her religion and introduced it in her politics, *Swaraj* would descend upon India from heaven. But I am painfully aware that that event is far off as yet.

Twenty-seven years after this pronouncement, his words are applicable to Indian conditions of today. But with a difference. Though on the plane of action Gandhiji's programme has not made as great headway as we should like, on the plane of words, of thoughts and of imagination Indian humanity has spiralled to a higher altitude. The significance of this phenomenon should be taken into account.

And now Gandhiji is no more a visible person. He is a Potency. That Potency will work in ways unknown to mortal, materialistic minds. It was a fitting thought which planned the distribution of his ashes, to be immersed in the waters of numerous flowing rivers. It is symbolic of what is bound to happen on the plane of mind—his different teachings will mingle with the flowing rivers of thought—of science, of art, of philosophy and of religion. Wherever the living waters of holy knowledge run there will come the influence of Gandhian Light, the Light enshrined in *Hind Swaraj*.

The Sun has set in India for a day which mortals will count a score of years. Men and women in their millions, needing the light to labour in darkness, will kindle their small lamps; and their small lights will illumine their hearths and homes, their marts and streets. These, whatever their forms, will be derived from the Sun of Truth. The Indian Sun has set for the day but it will rise again tomorrow to enable the Nation to carry the work another spiral onward.

In these coming years of the night, during which Violence will kill Violence,

ours the task to popularise the teachings which Gandhiji held aloft so that a few thousands at least may live the life of Non-Violence, which is the mother of Peace, the father of Power.

What shall we do?

First, take full advantage of the beneficent aspect of the foul deed perpetrated in the name of Hinduism. The bullets which killed the body of Gandhiji have let loose invisible rays of regeneration by which the sectarianism, the orthodoxy, the fanaticism of the irreligious Hindus who planned this irreligious act can be overpowered and destroyed. The destruction of these among millions of Hindus will have its repercussion on other communities.

Hinduism has suffered grievously at the hands of sectarianism for a thousand years and more. Hindus possessing the treasures of the Vedas, the Upanishads, the *Gita* and the Epics have neglected the study of these and their application in daily living. Superstition and priestcraft, ritualism and *tamasha* drowned the very life of what the Buddha called *Sanatano Dhammo*—"Hatred ceaseth not by hatred; hatred ceaseth by Love"—which is the kernel of the Brahamanism of old.

India has been misinterpreted to the world as a religious country. No doubt it was the land of Religion in olden times and has produced men of Religion in modern days. But even the Lion of the Law, the Compassionate Buddha, did not succeed in destroying the iron of orthodoxy which even today is entrenched in the very heart of Hinduism. Gandhiji, a truly religious man, a veritable *Uttama Purusha*, has been rejected for a long term of years by that orthodoxy which now has killed his body.

Again, Hinduism has often been described as a tolerant creed. Yes, tolerant when its dogmatism and its orthodoxy have not been touched, when its priestcraft and its arrogance have not been questioned, when its exclusiveness has not been made to face the truth of Universal Brotherhood; but otherwise intolerant to excess as now, alas, has been so patently revealed!

A veritable miracle began taking place, even before the ashes of the beloved Father of the Nation had been immersed in the flowing rivers. What is that miracle? The exposure of the evils of creedal orthodoxy. If the Government of the people act wisely; if the people follow their native Government intelligently;—this is the hour when India can free herself from the old evil Karma which made what was once the richest land of the earth, the poverty-stricken country which India now is. Gandhiji once said, and rightly:—

> At the present moment India has nothing to share with the world save her degradation, pauperism and plagues. Is it her ancient Shastras that we would send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world refuses to look at them, because we the heirs and custodians do not live them. Before, therefore, I can think of sharing with the world, I must possess.

Modern India has pointed proudly to the work of her hoary forefathers. In return, the entire world has pointed to her present fallen state. Let us now take advantage of the miracle that Gandhiji's death has wrought and wipe out by our lives the orthodoxy of warring creeds. That is our first, our immediate task.

Secondly, the Indian National Congress in starting the National Memorial Fund to perpetuate Gandhiji's memory has resolved that

this Fund may also be used to collect, preserve and publish his writings and teachings in various languages, and to maintain a museum where articles connected with Gandhiji may be preserved.

The popularising of the Gandhian philosophy is the most important task before the country. Already much has been published and there are some excellent compilations. Gandhiji has written on a vast variety of subjects and some of his pronouncements are not quite palatable to many even among his avowed followers. The Government must be impartial in letting the public know about *all* the teachings of Gandhiji.

Business magnates and industrialists may not like what Gandhiji has written about machines and railways but Ministers in Delhi and the Provincial capitals as well as legislators and administrators owe it to their own consciences and to the public to study Gandhiji's views on the subject and to take necessary action.

Similarly, lawyers and doctors may not relish what Gandhiji has said, *e. g.*, in Chapters XI and XII of *Hind Swaraj*, but these should be studied with a view to practical application through proper legislation, etc.

We are not advocating blind acceptance of every item of the Gandhian philosophy but we do assert that it is the duty of every publicist to "read, mark, learn and inwardly digest" that philosophy, with a view to its practical application.

Will it come to pass that some other country and not India will apply in action the ideas of Gandhiji? That is not inconceivable, for outside India there are many intelligent men and women who see the worth of the Gandhian doctrines and who will not only take, but make, opportunities to apply them in the various spheres of life and labour. We hope that history will not repeat itself and that Indians will not drive out the Gandhian philosophy—as happened in the case of Gotama the Buddha and His magnificent Dhamma—and leave it to foreigners only to accept his teachings and to follow him!

19-2-1948

The appeal of Maulana Abul Kalam Azad, Education Minister, to all the educated men and women of this country to serve as teachers for at least two years reflects the seriousness with which the Government regards the education problem, so staggering in its immensity. In his Presidential Address at the All-India Educational Conference at New Delhi on January 16th, Maulana Azad visualised an expansion of the teacher-training programme within five years sufficient to make possible thereafter the gradual replacement of volunteers by professional teachers.

He also suggested the possibility of conscription, requiring one and two years of teaching service of matriculates and graduates, respectively. In the war against ignorance, however, no less than in one against a foreign enemy, a volunteer army would have a higher morale than an army of conscripts. A sense of shared responsibility requires to be aroused among the privileged. *Noblesse oblige.* To lift out of its context a sentence of Sardar Vallabhbhai Patel's, on the same day, when he addressed the people of Bhavnagar on the occasion of the Maharaja's grant to them of full responsible government: "Everything in future is contained in one word, 'Responsibility.'"

Those who make teaching their vocation, temporarily or permanently, must be prepared for sacrifice. The best that the country can do for its teachers will not be commensurate with the value of their service; India is poor and the need for teachers great. Still, teachers and their families must live and the Pay Commission's proposal of Rs. 30 to Rs. 50 for basic education teachers on the pre-war scale will have to be augmented. Half-starved and financially harassed individuals can hardly make the best teachers. Nor is it fair to ask one group to make the sacrifices that should be shared by all.

In view of the light-heartedness with which it is proposed to abandon English as the medium even of university instruction after five short years, a suggestion in Maulana Azad's speech is thought-provoking. He had first very truly said that

> there could be no question of narrow nationalism in the field of knowledge, but at the same time we must see that there was no wrong perspective of a nation's past history and culture, nor a failure to encourage the highest ideals in national character and civilization.

None can gainsay the need which he urged of a new history of philosophy in which Indian philosophy will find its rightful place or that the lacunæ and distortions in our history books make necessary the reorientation of historical studies from the primary to the highest stages. It may be suggested, however, that every effort at strict objectivity will be necessary in the preparation of the new history books which Maulana Azad urged the universities promptly to undertake, lest the pendulum swing now in the opposite direction.

But here is the suggestion of Maulana Azad revealing the important place which India's foster-mother-tongue holds in our culture and is bound to hold for many a year to come:—

> ...the most practical method would be to prepare books in English which could then be translated into all the Indian languages.

The importance of the English language to India is stressed by Sir Mirza Ismail on the 21st of January. In his cogent article he includes the temptation to go too far in the rejection of English among the "sentimental reactions," brought by the exhilaration of independence, which have to be resisted in India's permanent interest. While conceding that Hindustani should ultimately be the national language and that the regional languages should be encouraged, he holds, we think rightly, that

> if we are going to allow the knowledge of English to degenerate in this country we shall to that extent impoverish the intellectual life of India and with that her general life.

India's assimilative power, he says, has been most notably shown in her absorption of the English language and its gifts. What he might almost call "our English heritage," the familiarity with the language common to educated Indians, has been gained by the hard work of generations.

> It is a very precious possession which it would be a tragic mistake to throw away.... If, in the future life of India, the mastery of English is allowed to degenerate, the international voice of India will lose its power.

He considers such degeneration inevitable if all pupils must defer the study of English till comparatively late and makes a plea, which we heartily endorse, for at least an alternative curriculum providing for the early study of English by those who can best profit by it and use it to advantage for the good of the country.